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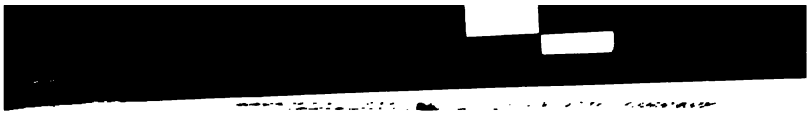












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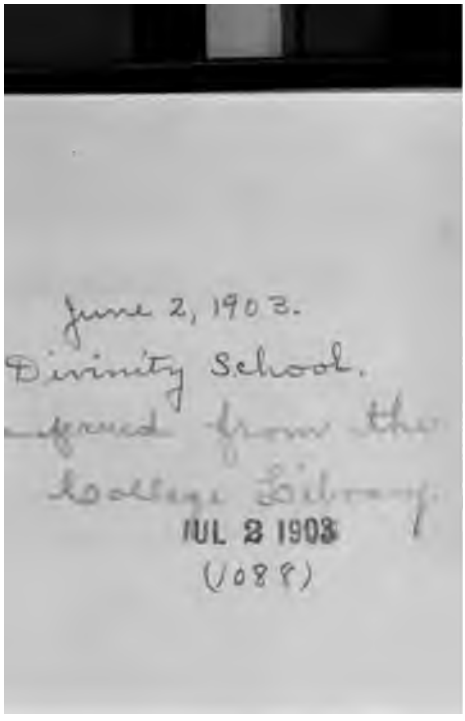
A DISSERTATION

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BY

WILLIAM ROSENAU

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PREFACE

This investigation contains an examination of the Hebrew influence on the language of the Authorized Version. The subject was suggested to the author by Professor Paul Haupt in the autumn of 1894. Since that time the Authorized Version has been read a number of times and carefully compared with the Hebrew text. While the list of Hebraisms in the appendix is confined to the Old Testament, the New Testament contains a great number, which the author hopes to present for publication at some future time. He takes this means of expressing his thanks to his teacher, Professor Paul Haupt, for many valuable suggestions, and to Professor James W. Bright, who, during the several interviews granted by him, proved of great assistance to the author.

W. R.





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ABBREVIATIONS

Arab. ..... Arabic.
Aram. ..... Aramaic.
Assy. ..... Assyrian.
A. V. ..... Authorized Version.
Bl. ..... Blass, Grammatik d. Neutestamentlichen Griechich.
C. ..... Linguistic Coincidence.
Del. Assy. Dict. ..... Delitzsch, Assyrian Dictionary.
Del. Assy. Gram. ..... Delitzsch, Assyrian Grammar.
Ency. Brit. ..... Encyclopaedia Britannica.
Eth. ..... Ethiopic.
G. ..... Septuagint.
Ges.-Buhl Heb. Dict. ... Gesenius-Buhl Hebrew Dictionary.
Ges. Heb. Gram. ..... Gesenius Hebrew Grammar.
Hier. ..... Hieronymus.
J. ..... Vulgate.
(J.) ..... Judaic Document.
J. A. O. S. ..... Journal of the American Oriental Society.
J. B. L. ..... Journal of Biblical Literature.
J. H. U. Cir. ..... Johns Hopkins University Circular.
Kom. ..... Kommentar.
Lehr. d. Heb. Spr. ..... Lehrgebaeude der Hebraeischen Sprache.
M. ..... Masoretic Text.
N. T. ..... New Testament.
O. T. ..... Old Testament.
P. B. ..... Polychrome Bible.
R. V. ..... Revised Version.
S. ..... Peshita.
Sym. ..... Symmachus.
Syr. ..... Syriac.
T. ..... Targum.
Z. A. T. .... Zeitschrift fuer die alttestamentliche Wissenschaft.





INTRODUCTION

Explanation of Subject

In the course of the critical interpretation of the Hebrew Text of the Old Testament, as conducted in the Oriental Seminary of Johns Hopkins University, frequent reference was made by Professor Haupt to the influence exerted by Hebrew lexicography and syntax upon the English of the A. V. of the Bible and thus indirectly upon the English written and spoken to-day. From time to time decided Hebraisms were indicated in the vernacular which no one but the student of the so-called "Holy Tongue" recognizes as being of Hebrew descent. This fact excited my interest and prompted me to the careful examination of the English of the A. V. and of all classical and current literature I happened to read. I found the claim verified so frequently that I concluded to show the influence of Hebrew on English by searching the A. V. for all the Hebraisms the company of translators, either consciously or unconsciously, retained. The English text was read by me several times. Expressions which struck me as Hebraisms were compared with their equivalents in Hebrew, as contained in the M. The Ancient Versions were consulted whenever necessary to show whether the apparent Hebraism came to us from the Hebrew or through some other channel. And authorities on English as well as commentaries on the Hebrew text were called into requisition to see whether the opinions advocated established other theories of origin than those at which I had arrived.

I found but very little material on the subject. Here and there I encountered some incidental indication of a Hebraism. Time and again, however, I found the confession that the Hebrew thought and speech had considerable to do in shaping and molding English thought and speech. A passage from the pen of Joseph Addison (1672-1719) is here to the point. Said Addison:

"There is a certain Coldness and Indifference in the phrases of our European Languages, when they are compared with the Oriental Forms of Speech; and it happens very luckily, that the Hebrew Idioms run into the English Tongue with a particular Grace and Beauty. Our Language has received innumerable Elegancies and Improvements, from that Infusion of Hebraisms which are derived to it out of the Poetical Passages in Holy Writ. They give a Force and Energy to our Expressions, warm and animate our Language, and convey our Thoughts in more ardent and intense Phrases, than any that are to be met with in our own Tongue. There is something so pathetick in this kind of Diction, that it often sets the Mind in a Flame, and makes our Hearts burn within us. How cold and dead does a Prayer appear, that is composed in the most Elegant and Polite Forms of Speech, which are natural to our Tongue when it is not heightened by that solemnity of Phrase, which may be drawn from the Sacred Writings. It has been said by some of the Ancients, that if the Gods were to talk with Men, they would certainly speak in Plato's style; but I think we may say, with Justice, that when Mortals converse with their Creator, they cannot do it in as proper a Style as in that of the Holy Scriptures.

"If any one would judge of the Beauties of Poetry that are to be met in the Divine Writings, and examine



how kindly the Hebrew Manners of Speech mix and incorporate with the English Language, after having perused the Book of Psalms, let him read a literal translation of Horace or Pindar. He will find in these translations such an Absurdity and Confusion of Style with such a Comparative Poverty of Imagination, as will make him very sensible of what I have been here advancing."[1]

Another passage to which I desire to call attention in this connection is one in Selden's Table Talk, which Cheyne quotes in his review of the books of Psalms and Judges in the Polychrome Bible.[2]

"There is no book translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not into French English. I say 'Tis cold,' not 'It makes cold;' but the Bible is rather translated into English words than into English phrase. The Hebraisms are kept and the phrase of that language is kept." After citing an example, Selden remarks: "It is well enough so long as scholars have to do with it; but when it comes among the common people, Lord, what gear do they make of it?"

And no less a modern scholar than Dr. Richard G. Moulton, Professor of Literature in English in the University of Chicago, also recognizes the influence exerted on English by Hebrew when he remarks:

"The Hebrew writers of the Old Testament and their followers, the Christian Hebrews of the New Testament, have been the inspiration of those who have inspired our

[1] *Spectator*, No. 405.
[2] *Expositor*, April, 1898.

own writers; their style has largely leavened the style of modern English, their thought has become so closely interwoven with English thought of the last three centuries that it is impossible to sever the two." [1]

In order to show how replete every part of the Bible is with expressions foreign to English, I give here in parallel columns the wording of a chapter as it appears in the A. V. and its wording according to the usage of modern English. Let us take the fourth chapter of the Book of Esther.

Authorized Version.	Reconstruction of English of A. V.
1. When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry;	When Mordecai ascertained all that had happened, he rent his clothes, put on sackcloth (and covered his head) with ashes. Then he went through the city crying aloud and bitterly and advancing as far (only) as the outside of the court of the palace—for no one clothed in sackcloth was permitted to enter the premises of the palace. In every province whithersoever the king's order and decree came, intense mourning, fasting, weeping and wailing prevailed among the Jews, many of whom were clad in sackcloth with ashes (on their heads).
2. And came even before the king's gate; for none might enter into the king's gate clothed with sackcloth.	
3. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.	

[1] Select Masterpieces of Biblical Literature, Introduction, p. 14.

Authorized Version.

4. So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he received it not.

5. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to

Reconstruction of English of A. V.

When Esther's maids and chamberlains came to tell her (of this), the queen was sorely grieved and sent garments (with the instruction), that they be put on Mordecai and that his sackcloth be removed; but he would not acquiesce. Thereupon Esther summoned Hatach, of the king's chamberlains, whom the king had appointed to wait on her, ordering him to ascertain why Mordecai acted thus. When Hatach came to Mordecai in the street, in front of the king's palace, Mordecai told him all that had happened to him, and the sum of money Haman had promised to pay into the royal treasury for the destruction of the Jews, giving him also a copy of the decree, published at Shushan, which enjoined their destruction, and asking that it be shown to Esther, and that she be requested to go to the king, petition him, and plead with him in behalf of her people.

Authorized Version.	Reconstruction of English of A. V.
charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.	
9. And Hatach came and told Esther the words of Mordecai.	When Hatach reported to Esther what Mordecai had said, Esther charged Hatach with the following message to Mordecai:
10. Again Esther spake unto Hatach, and gave him commandment unto Mordecai;	
11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.	The king's courtiers and the people of the king's provinces know that any one, whether man or woman, who comes to the king in the inner court, unbidden, is put to death in accordance with the law — except the king hold out his golden sceptre to him (as a sign) that he is spared—and I have not been summoned to the king for thirty days. When Mordecai was told Esther's message, he requested that Esther receive the following answer:
12. And they told to Mordecai Esther's words.	
13. Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the	Do not imagine that thou alone of all the Jews wilt escape because thou art at the king's palace. If thou dost not intercede now, help and deliverance will come from



Authorized Version.	Reconstruction of English of A. V.
king's house more than all the Jews.	another source, but thou and thy family will be destroyed. Who knows but that thou hast attained royalty in order to be of service at this time?
14. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?	
15. Then Esther bade them return Mordecai this answer,	Then Esther ordered that Mordecai be answered: assemble at once all Jews of Shushan and fast for my sake. Do not eat or drink, by day or night, for three days. I and my maidens will fast likewise. And in spite of that law I shall go to the king, and if I perish let me perish.
16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish I perish.	
17. So Mordecai went his way, and did according to all that Esther had commanded him.	Thereupon Mordecai went away and acted in strict accord with Esther's instruction.[4]

[4] Words marked ( ) in the reconstruction of the English of the A. V. are not in the text of the A. V., but are required to bring out the sense.



CHAPTER I

The Growth of English — Influence of Translated Literature

The law of evolution holds absolute sway in the universe. The world of matter and that of thought alike are controlled by it. Nothing of all that exists, or of which civilization may boast, came into being in the shape or state in which it is at present found. The multiplication of languages, as given in the 11th chapter of Genesis, is of great import as an ethical and religio-historical study, but is useless as a scientific explanation of linguistic differences. Men have never as yet come into possession, or even availed themselves, of a ready-made language. Their feelings revolt against everything that is unnatural. The miraculous is regarded with suspicion nowadays. Volapuk has proven a failure. Every language must be and is a growth.

As to what the origin of language may be there exists interminable dispute. The "Simious" Theory holds that "Language is a development or growth out of sounds expressive of certain feelings uttered by the earliest quasi-human beings."[1] The "Physical" Theory claims: "That languages are natural organisms which, without being determined by the will of man, arose, grew, and developed themselves in accordance with fixed laws, and then again grow old and die out; to them, too, belongs that succession of phenomena which

[1] W. H. J. Bleek, Origin of Language.

is wont to be termed 'life.' Glottology, the science of language, is therefore a natural science; its method is on the whole and in general the same as that of other natural sciences."[2]

The "Psychological" Theory suggests "That the mental conditions and relations of consciousness are the actual forces themselves which produce language."[3] The "Imitative" Theory insists: "That language is onomatopoetic in origin."[4]

To enter into a discussion of the respective merits of these and other theories is at present neither our aim nor duty. For the purpose here in hand it is sufficient to know that languages have a common origin, no matter what that origin be. What specially interests us is the factors which enter into the formation and transformation of a language after it has left, so to speak, the embryonic stage of its life. Certainly no language is fixed for all time to come. It constantly changes. Certain words and constructions become obsolete and are dropped, while new ones are almost all the time being adopted. Marked as is the difference between a language in the earlier periods of its history, and as spoken in subsequent times, no one but the specialist can in many instances trace the relationship. We see this truth exemplified between the Hebrew of the O. T. and that of the rabbinical writings; between the Greek of the Iliad and that of the Gospels; between the German of the "Nibelungenlied" and that of "Faust;" between the French of the "Chansons de Gestes" and that of

[2] Schleicher, Die Deutsche Sprache, Stuttgart, 1863.

[3] Steinthal, Grammatik, Logik Und Psychologie, 1855.

[4] The statement of the above theories is, with slight modification, taken from Whitney's Science of Language, p. 300.



"Consuelo;" between the English of the "Canterbury Tales" and that of "Vanity Fair." In this connection let us turn to the following words of Professor Whitney: "No one," says he, "ever set himself deliberately at work to invent or improve language—or did so, at least, with any valuable or abiding result; the work is all accomplished by a continual satisfaction of the need of the moment, by ever yielding to an impulse and grasping a possibility which the already acquired treasure of words and forms, and the habit of their use, suggest and put within reach. In this sense is a language a growth; it is not consciously fabricated; it increases by a constant and implicit adaptation to the expanding necessities and capacities of men. * * * This again is what is meant by the phrases 'organic growth, organic development' as applied to language. A language like an organic body is no mere aggregate of similar particles; it is a complex of related and mutually helpful parts. As such a body increases by the accretion of matter having a structure homogeneous with its own, as its already existing organs form the new addition, and form it for a determinate purpose—to aid the general life, to help the performance of its natural functions, of the organic being—so it is also with language; its new stores are formed from or assimilated to its previous substance; it enriches itself with the evolutions of its own internal processes, and in order more fully to secure the end of its being, the expression of the thought of those to whom it belongs. Its rise, development, decline and extinction are like the birth, increase, decay and death of a living creature."[1]

[1] Whitney, Language and the Study of Language, New York, 1877, p. 46.

How far does this thought apply to English? In every particular but one. English has not yet reached the period of its extinction, and may perhaps never do so, if the English-speaking peoples continue to hold their own among the nations of the world. English, however, is a growth. Day after day it takes on new accretions. Some words in use a few centuries hence would, were we to be reborn then, with our present knowledge of English, be altogether unintelligible to us. To cite a homely example of the changes a language undergoes, attention need be called only to the comparatively recent introduction of the possessive pronoun "its," which appears and reappears in almost every sentence we use in our daily speech, but which was unknown to the English-speaking people living less than three hundred years ago. Says Professor Mueller: "What is apparently a new grammatical form, the possessive pronoun 'its,' has sprung into life since the beginning of the 17th Century. It never occurs in the A. V. of the Bible; and though it is used ten times by Shakspeare, Ben Jonson does not recognize it as yet in his English Grammar."*

The lack of homogeneity in the vocabulary of English (omitting for the present the development of its syntax) may be seen by examining the etymology of only a few of the terms now in use. One will find Anglo-Saxon, French, Celtic, Danish, Latin, Greek, and countless other elements.

Of Celtic origin are:

a. Names of animals; e. g., "hog" from Celtic "hogge;" "ass" from Celtic "asse."

b. Names of objects; e. g., "cradle" from Celtic "cradol."

* The Science of Language, Charles Scribner & Sons, 1891.



c. Names of places; e. g., "rock" from Celtic "rocca." [7]

Of Anglo-Saxon origin are:

a. Names of objects, e. g., "man," "horse," "bird," "body," "flesh," "blood," "head," "hand," "heart," "soul," "mind," etc., etc.

b. Terms for qualities, e. g., "good," "bad," "high," "low," "cold," "hot," "hard," "soft," etc., etc.

c. Terms for actions, e. g., "lie," "sit," "stand," "walk," "run," "do," "say," etc., etc.

Of French origin are:

e. g., "balance," "battalion," "ennui," "champ," "chattel," "sans," "voyage," etc., etc.

Of Danish origin are:

e. g., "blunt," "bull," "die," "dwell, "kill," "kid," "raise," "same," "thrive," "wand," "wing." [8]

Of Latin origin are:

e. g., "mynster," "candle," "turtle," "cedar," etc., etc., and an endless number of compounds.

Of Greek origin are:

e. g., "abyss," "embryo," "meter," "phrase," "psychic," "salt," etc., etc., and a host of compounds.

To give any more illustrations is unnecessary. For the purpose in hand the few which have been cited will suffice. Kluge is specially lucid on this point.

Nor is English syntax anything but a combination of heterogeneous elements. Geo. P. Marsh, in his book "The Origin and History of the English Language," says: "What then does the character of the language

[7] Paul, Grundriss der Germanischen Philologie, Vol. I, Geschichte der Englischen Sprache von F. Kluge, p. 782, par. 2.

[8] Enc. Brit., English Language, by James H. Murray.

commonly, and as I think, appropriately called Anglo-Saxon, when examined in the earliest forms known to us, indicate with respect to the origin of those who spoke it? * * * According to the present views of the ablest linguists, grammatical structure is a much more essential and permanent characteristic of language than the vocabulary, and is, therefore, alone to be considered in tracing their history and determining their ethnological affinities. This theory I think is carried too far, when it is insisted that no amalgamation of the grammatical characteristics of different speeches is possible; for though languages often receive and assimilate a great amount of foreign material without much change of structure, yet, on the other hand, there are cases of the adoption of more or less of foreign syntax while the vocabulary remains in a good degree the same, while the people who employ it continue almost wholly unmixed in blood with other nations. * * * The Armenians for example can boast of a purer and more ancient descent than any other Christian people, and they have kept themselves during the whole period since their conversion to Christianity in the 4th Century almost as distinct in blood and as marked in nationality as the Hebrews. Their language is lineally descended from the old Armenian tongue, its radicals remaining substantially the same, but its grammar is everywhere modified by that of the prevailing idiom of the different countries where in the wide dispersion of the Armenian people it is spoken."*

Having established the complex character of English, both as to its vocabulary and syntax, the question as to

*The Origin and History of the English Language, New York, 1877, p. 45.



how and when these various component elements found their way into the tongue is in order. To treat the subject satisfactorily, it is advisable to give a brief outline of the history of English.

The early language of England was Celtic. When, however, the country was occupied by the Romans (43-409 A. D.) and the ruling caste used the Latin, many Latin expressions found their way into the vernacular. The 5th and 6th Centuries brought many emigrants from Germany, and with them, a linguistic revolution. These Germans hailed from Sleswick and Holstein. One colony, the Angles, settled in the east and north of Britain; another, the Saxons, took up their abode in the south and west; and still another, the Jutes, made for the southeast. The language of the three colonies of newcomers was substantially the same. At times it is called the "Saxon," and at times the "English" (pertaining to the Angles)—the latter name eventually prevailing. As conquest was added to conquest by the Saxons, the old Celtic tongue was crowded out and supplanted by that of the Saxon invaders. With the conversion of England to Christianity at the beginning of the 7th Century, the study of Latin was cultivated and English became enriched by many Latin ecclesiastical terms. In the early part of the 9th Century the Scandinavians, or Danes, took possession of and populated large districts along the eastern coast of England. Danish kings occupied the English throne. While the Scandinavians of England lost their mother tongue, almost altogether, in a very short space of time, they did not leave English altogether unaffected by them. The plural form "are" of the verb "to be" is one of the marks of their direct influence. That for which the Scandinavians are to be held responsible, and which

was one of the most important changes created in the language of England, is the introduction of many French terms. The Normans of France, countrymen of the English Danes, had also ceased to speak their own language, and had adopted French in its place. Norman-French soon made itself felt upon English. Edward the Confessor (1042-1065) used it as the language of his court. In his youth this monarch had lived in Normandy. As soon as he took possession of the throne he made Normans the officers of his court. Upon his death (1065) Duke William of Normandy seized the English crown. After a hard-fought battle he subjugated the Saxons. English social conditions changed. Frequent outbreaks of revolt against the king, among the Saxons, prompted William to treat Saxons with severity. They were deprived of the privilege to hold offices of any kind. The higher circles used French instead of Anglo-Saxon. In the schools French became the language of instruction. The five centuries that followed shaped and reshaped English considerably. Anglo-Saxon gradually discarded inflection, adopted a large store of French vocabulary, and guided itself in spelling to a great extent by the French tongue.[10] James H. Murray, in his article on the English language in the Encyclopædia Britannica, divides the centuries into the following distinct periods:

Transition Old English or Semi-Saxon...1100-1200
Early Middle English, or Early English..1200-1300
Late Middle English.....,.1300-1400
Transition Middle English.....1400-1485
Early Modern English, "Tudor English"..1485-1611
Modern English .....1611 and onward



In the course of the 14th Century the most radical changes were effected. The literature of the times reveals a multitude of Romance words. The nobility, which had, until this time, used the Norman-French, became acquainted with the English of the masses. Owing to the fact that French possessions were taken by force from King John, the tie between the Normans of England and those of France was severed. They grew to be mutual enemies, while the Normans of England and its common people became friends. All barriers separating the once mutually inimical were removed. They intermarried. Those who belonged to the common people and had always been treated with contempt, rose to positions of trust. Mutual intercourse tended to intermingle the language of the Normans with that of the Saxons. Literature perpetuated the newly adopted vocabulary. The 16th Century changed English still more, though the changes effected since then were not as radical as those effected previous to this time. Many words formerly in use lost their meanings. A goodly number became obsolete. Countless new ones, such as scientific and technical terms, were added. Idioms previously unknown were coined. The great Elizabethan age, with its ever growing store of literature, had arrived. Many more Latin and Greek terms found their entrance into English from time to time. The Renaissance, with its rejuvenation of interest in the classics, and later, the steady progress of science were bound to create in the language of England, as well as in that of every other country, the need of new terminologies.[11]

[11] Enc. Brit., English Language; Kluge Geschichte der Englischen Sprache, vol. I, pp. 780-930; The Origin and

So much for the history of the English language. With the facts just emphasized well in mind, what seem to have been the causes which defined the course of development of the English language, as they, of necessity, defined the line of development of every other tongue? The causes are: The mutual influence of the dialects of a country upon one another; the political history of a country; the close or distant relations of the people of a country to other nations; the need for the expression of new ideas as a result of discovery and inventions in every realm of thought and activity; and last, but by no means least, the literature created by a people. It is to the influence of the last of these causes, namely, literature, and more particularly to a certain class of literature, to which special attention should be called. I refer to translated literature; that is, the literature translated from other languages into the language of a people. That translations play no insignificant part in shaping and molding a tongue every one concedes. It is frequently remarked, and there are certainly grounds for the statement, that justice is never done the thoughts of a writer when his works are translated from the language in which they were originally written. Every language has many words and idioms with peculiar shades of meaning, for which other languages have no equivalents. Under such circumstances, the translator often forms new words, the composition of which is suggested by the composition of the words he wishes to render exactly; and also not infrequently attempts a literal translation

History of the English Language, by George P. Marsh; Old and Middle English, and The New English, T. L. K. Oliphant.



where he cannot hit upon the idiomatic equivalent. Constructions characteristic of a language, from which the translation is made, are also not seldom reproduced. Such departures from the native spirit of a language are soon looked upon as precedents, sure to be copied and recopied, especially if the works happen to be of a kind which are extensively read or issue from the pens of recognized authorities. English is full of Gallicisms, Germanisms and other isms, and the reason for this fact is as much, if not more, the influence of literature translated into English from French, German and other tongues, as it is the intercourse of English-speaking people with foreigners.

Great as may have been the influence of any one translation, or even any one work written originally in English, upon the shaping of our language, the influence of no work is comparable with that of the A. V. of the Bible. It was the most remarkable undertaking in the history of English literature. Produced by royal decree, and soon after accepted by the English church, it was bound to make itself felt. It molded new forms and phrases, which, while foreign to the English, became with it flesh and bone. The origin of most of these forms and phrases is not difficult to trace. They are like the equivalents of which they were translations —Hebrew in character. To appreciate the wonderful power of the A. V. in English literature, we shall follow up a history of the Bible in English until the time of the A. V.'s completion. It must be borne in mind that the A. V. did not by any means introduce these expressions, as translations of the Bible existed before it.





CHAPTER II

History of the English Bible

In order to give a reliable account of the history of the Bible in English from its beginning, as far as it is possible to fix that beginning with the records in our possession, a glance at the earliest literature produced by the people of England is necessary. As among the Boers, so in other communities, whose religious teachings and speculations are based upon and inspired by the Bible, the Bible always was and still is *the* book. It is, therefore, not in the least surprising to find the literary genius of a people devoted at all times, aye, even at the very start of its activity, to the creation of literature along Biblical lines. The English people by no means forms the exception to the rule. With the establishment of Christianity on English soil it was but natural for the Bible to engage to a marked degree the attention of the writers of these and subsequent times. That "as far back as the English language can be followed, there are traces of the work of English translators of the Scriptures," a statement made by the Rev. J. H. Blunt in the article on the "English Bible," contributed by him to the Encyclopædia Britannica, is certainly questionable. The footnote given by Mr. Blunt, in the hope of having his claim accepted as a fact, lends anything but support to his point. Because "Gildas writes in the beginning of his history, that, when English martyrs gave up their lives for Christianity, during the Diocletian persecution, in the beginning of the 4th Cen-

tury, all copies of the Holy Scriptures, which could be found, were burned in the streets," it is not to be presumed that "there seem indeed to have been copies of a vernacular version in the earlier language of the country." The Scriptures burned could easily have been Latin and Greek texts. In an attempt to give a trustworthy history of anything, we are not justified in conjecturing or in forming rash conclusions. We must deal with naught but facts, which existing data will verify.

The first translation of the entire Bible was the Wickliffe version in the year 1384. Translations may have been made before this time, but no authentic record points in this direction. All translations of which we have any definite knowledge are translations of separate parts. Says Professor Geo. P. Marsh: "There is no reason to believe that any considerable portion of the Bible, except the Psalter, had ever been rendered into English until the translation of the whole volume was undertaken at the suggestion of Wickliffe; and in part by his own efforts before the beginning of the last quarter of the 14th Century.[1] The earliest extant translations into English of any part of the Bible are, as Professor Bright has pointed out, the Gospel of St. Luke[2] and the Psalter of St. Aldhelm, Bishop of Sherborne. The first fifty psalms of the latter are in prose and the rest in verse. The Psalter of St. Aldhelm was followed by a paraphrase of parts of the Bible from the pen of Cadmon, who died towards the close of the 7th

[1] Marsh, Origin and History of the English Language, N. Y., 1877, pp. 339-340.

[2] Bright, The Gospel of St. Luke, in Anglo-Saxon, Oxford, 1893.



Century. What the subject-matter of the paraphrase was may be seen from the following passage of Bede's Ecclesiastical History quoted by Dr. Cook: "Canebat autem de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Aegypto et ingressu in terram repromissionis, de aliis plurimis sacrae Scripturae historiis, de incarnatione Dominica, passione, resurrectione, et ascensione in coelum, de Spiritus sancti adventu et apostolorum doctrina."[3]

About 680 the Lindisfarne Gospels of Eadrith, and a little later the Rushworth Gospels, were written. At almost the same time Guthlac, a Saxon hermit, who died in 714, translated the Psalter.[4] A later translation of parts of the Scriptures is the Heptateuch of Aelfric, the Archbishop of Canterbury, written toward the close of the 10th Century. It included, as its name implies, the first seven books of the Old Testament, to which were added afterwards, probably by the same author, translations of Kings, Esther, Job, Judith, the four Maccabees, and the four Gospels. In the first half of the 14th Century the Psalter was again translated, once by William de Shorham of Kent and again by Hampole. Of all the foregoing translations, manuscripts are preserved in different English libraries. In 1384 the Wickliffe translation of the entire Bible, the work of Nicholas de Horeford and John Wickliffe, was completed, while in 1388 the Purvey version was produced. Two striking characteristics of the Wickliffe Bible are its literal rendering of the Hebrew and Greek texts in many places and its retention of Latinisms. On the

[3] Cook, Biblical Quotations in the Old English Prose Writers, London, 1898, introduction, p. 13.

[4] *Ibid.*, p. 18.

first of these characteristics Professor Marsh commented, saying, while speaking of the Wickliffe Bible among other Bibles, including the Luther version:

"They exhibit a closer resemblance to Hebrew and Greek texts than would be practicable with a more modern style of expression, and with a greater number of words, more specific in meaning and less capable of varied application."[5] Latinisms are pointed out by Kingston Oliphant. Says Oliphant: "The great fault of Wickliffe is that he sticks too closely to the Latin idioms he was translating; his English therefore is but poor as compared with the year 1000. I give a specimen of his Latinisms from the Vulgate; some of his renderings as may be here seen are downright blunders:

Wickliffe.	*Vulgate.*
Duknessis.	Tenebrae.
Weddingus.	Nuptiae.
Spectacle.	Spectaculum.
At us.	Apud nos.
May not have hated.	Non potest odisse.
It is seen to me.	Visum est mihi."

In fact, Latinisms, Hellenisms and Hebraisms are peculiar to all the earlier translations. That such should be the case is not at all strange. The translations under consideration were in every instance made from G and J, thus reproducing directly Greek and Latin and indirectly Hebrew modes of speech.

The 16th Century ushers in a new period in the history of the English Bible. The Bible in the vernacular was now printed in England. One version was followed

[5] Origin and History of English Language, p. 345.



by another in quick and constant succession, until our present A. V. dropped from the press. The Renaissance, which had introduced a revival of interest in the classics, and effected their translation, also stimulated the desire for an authoritative English version of the Scriptures. Hebrew was extensively studied for the purpose of translating the O. T. from the original. All subsequent versions were no longer based on G and J, but on M and G. Though the Bible was now being printed in England, it must be remembered that England was comparatively late in making this much needed departure. Mr. Blunt, in his article referred to above, remarks on this point: "It is singular that while France, Spain and Italy each possessed vernacular Bibles before Henry VIII began his reign, and Germany had seventeen editions of the Scripture printed and widely circulated in the German language before Luther was known, yet no English printer attempted to put the familiar English Bible into type. No part of the Bible was printed in English before 1526, no complete Bible before 1535, and none in England before 1538." In a note, however, Mr. Blunt adds: "It should be mentioned that the popular 'Golden Legend' contained nearly the whole of the Pentateuch and the Gospel narrative in English, and that this was printed by Caxton in 1493."[1]

At all events the first printed English Bible was that of William Tyndale (1484-1536). It appeared in parts. The work was done on foreign shores. In 1524, Tyndale left for Germany and made straight for Witten-

[1] Pierce Butler, J. H. U. Dissertation, Golden Legend, Baltimore, 1899.

berg, Luther's home. That he was assisted in his translation is certain. He confesses this fact himself. Whether Luther himself took any active part is difficult to say. The N. T. was the first part to be printed. The work, which was being done at Cologne, was, however, interrupted, as Tyndale and his assistant, being regarded as two English apostates, were compelled to leave the city. Worms was decided upon as the next scene of Tyndale's activity. A new edition was at once printed. In 1526 the work was ready for distribution, shipped to England and disposed of in less than two years. Revised editions followed. In 1530 the Tyndale Pentateuch came from the press. Tyndale was not sufficiently learned in Hebrew to translate the Pentateuch single-handed. Who helped him in this undertaking is, therefore, a fact about which no little conjecturing has been made. It is, however, frequently supposed that Coverdale, the Hamburg scholar, did much of the translation. In the preparation of his Pentateuch, Tyndale was guided, as far as English is concerned, by the English of the Purvey version, as his own translation has very much in common with the latter.

In 1535 the Coverdale Bible was finished. It was the work of Miles Coverdale, an Augustinian friar, in which he was faithfully engaged for nearly ten years. It also was printed outside of England, namely, in Antwerp, though, according to a statute passed just before its appearance to protect English bookbinders, the covers were put on in England. It was the first version that put the Apocryphal books at the end of the O. T.

Matthew's Bible of 1537 is the next version in regular order. Its editor, and only its editor, was Thomas Matthew, for the text of the books, from Genesis to Chroni-



cles, was taken from Tyndale's version; that of the books from Ezra to Malachi from Coverdale's, and that of the N. T. again from Tyndale. It was also an Antwerp impression and was a folio volume.

The next and last of the versions which were the ventures of individuals, working without official authority, is the Taverner's Bible of 1539, the work of a layman, Richard Taverner, based altogether on the Matthew version.

The year 1539 gave England an authorized version, known as "The Great Bible." It was ordered to be printed by Henry VIII. The work was executed under the editorship of Coverdale in the city of Paris, where most of England's devotional books were printed. When the Bible was pretty well under way, the continuance of the work was interdicted and Coverdale compelled to flee. Many of the finished sheets were seized, sold as waste paper, and then shipped to England in large vats.

In 1560, England received the so-called "Geneva Bible." Its production grew out of the inability of the people to purchase the very expensive "Great Bible." It was called the "Geneva Bible" because it was the undertaking of English refugees at Geneva. Coverdale was also asked to assist in this work. The "Geneva Bible" was no original translation, but merely a revision of the text of the "Great Bible" by Hebrew and Greek scholars. It was printed in quarto size, divided into chapters and verses; the latter characteristic being then a new departure.

In 1568 Archbishop Parker finished a revision of the "Great Bible," termed the "Bishop's Bible," because the work of "bishops and other learned men."

A conference between High and Low Church parties,

held by James I in 1604, paved the way for the most celebrated English translation of the Scriptures. I refer to the present A. V., which appeared in 1611. King James was anxious for uniformity of Scriptural rendering and, therefore, directed that the Bible should be translated under his supervision by the most learned men of the times. The services of church dignitaries and university professors, without discrimination as to party, were called into requisition. The university professors made the translation, the bishops revised it, the Privy Council examined it, and, finally royal authority sanctioned it. It was a tedious piece of work, as many passages had to be changed repeatedly before their reading was accepted as final. The rules which governed the translators in the prosecution of their work are of great interest and will, therefore, be quoted here:

1. "The ordinary Bible read in the church, commonly called the 'Bishop's Bible,' to be followed and as little altered as the truth of the original will permit."

2. "The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used."

3. "The old ecclesiastical words to be kept, videlicet; the word *church* not to be translated congregation, etc."

4. "When a word hath diverse significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith."

5. "The division of the chapters to be altered either not at all, or as little as may be, if necessity so require."

6. "No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text."



7. "Such quotations of places to be marginally set down, as shall serve for the fit references of one Scripture to another."

8. "Every particular man of each company to take the same chapter or chapters; and having translated or amended them, severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their parts, what shall stand."

9. "As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously; for his majesty is very careful in this point."

10. "If any company upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withal send the reasons; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work."

11. "When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned man in the land for his judgment of such a place."

12. "Letters to be sent from every bishop to the rest of his clergy admonishing them of this translation in hand, and to move and charge as many, as being skilful in the tongues, and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge or Oxford, according as it was directed before in the King's letter to the Archbishop."

13. "The directors in each company to be the deans of Westminster and Chester, for that place, and the King's professors in Hebrew and Greek in either University."

14. "These translations to be used when they agree better with the text than the 'Bishop's Bible,' viz.: Tyndale's, Matthew's, Coverdale's, Whitechurch's, Geneva."

15. "Besides the said directors before-mentioned three or four of the most ancient and grave divines in either of our Universities not employed in translating, to be assigned by the Vice Chancellor upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified."

Published by royal authority and translated by the combined scholarship of England, the A. V. at once found its way into public favor. It was considered superior to all other versions extant, and gradually supplanted them in the churches, schools and homes. There was a dignity and beauty about its diction which the translations previously made lacked. To read the A. V. was regarded from the moment of its publication not only a religious duty, but a genuine pleasure. The English of the A. V. was considered a model worthy of being followed, a distinction which many critics living to-day, nearly three hundred years after its publication, still bestow upon it. The A. V. was indeed an epoch-making book. Accessible as it now was to every one, it affected not only the written, but also the spoken, speech of the people. The value of the A. V. to English is expressed by Johan Storm in the following words:

"That which marks the English Bible more especially is the wonderful force and solemnity of its language. In this respect the English version ranks higher than any other, including the Luther Bible. The language is just ancient enough to give the impression of noble



dignity, and yet not too old to be intelligible. The English language has won through the Bible, Milton and Shakspeare a treasure of solemn and noble expressions without a parallel in any other language. There is for example something extremely effective and expressive in the mere substitution of 'verily' for 'indeed' and 'truly,' or of 'unto' for 'to.' If the expression is 'Verily I say unto you,' one is in an altogether different atmosphere than when the expression is, 'Indeed I tell you.' The latter may be earnest and forcible enough, but it is a human expression, while the former is divine. * * * From the simple and noble style of the Bible we recognize what the best idiom at the beginning of the 17th Century was. * * * However it be, we have at all events, in the translation of the Bible, the noblest style of that period, devoid of all artificial adornments. Its language, therefore, deserves to be studied so much the more, because in the case of no other nation the Bible and its language are so interwoven with the nation's life."[8]

[8] "Was die Englische Bibel besonders auszeichnet ist die wunderbare Kraft und Feierlichkeit der Sprache. In dieser Beziehung steht die Englische Uebersetzung warscheinlich ueber jeder anderen, selbst der lutherischen. Die Sprache ist gerade alterthuemlich genug um den Eindruck von edler Ehrwuerdigkeit hervorzubringen und doch nicht zu alt, um verstaendlich zu sein. Die Englische Sprache hat durch die Bibel, Milton und Shakspeare einen Schatz feierlicher und edler Ausdruecke gewonnen, zu dem wohl keine moderne Kultursprache ein Seitenstueck hat. Es liegt z. B. etwas unendlich Wirksames und Ausdrucksvolles in der einfachen Vertauschung von 'indeed' oder 'truly' mit 'verily,' von 'to' mit 'unto.' Wenn es heisst 'Verily I say unto you' so ist man in einer ganz anderen

Not even the R. V., prepared by the Revision Committee appointed in 1870, at the Convention of Canterbury, is an improvement on the A. V., as far as elegance of style is concerned. The version took its precursor as guide, shown by the following rules of government for the Revision Committee:

"That the revision be so conducted as to comprise both marginal renderings, and such emendations as it may be found necessary to insert in the text of the A. V."

"That * * * we do not contemplate any new translation of the Bible or any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary."

"That in such necessary changes the style of the language employed in the existing versions be closely followed."

For the comparative value of the A. V. and R. V. let so celebrated an authority as George Saintsbury speak. His opinion is endorsed by nearly all authorities in English:

"Selden was no literary critic, and his remarks on the A. V. of the Bible show an extraordinary insensi-

Sphaere, als wenn man sagt: 'Indeed I tell you;' letzteres kann ernst und eindringlich genug sein, aber es ist eine menschliche Sprache, jenes eine goettliche. * * * Aus dem einfachen und edlen Stiele der Bibel ersehen wir, was am Anfang des 17 Jarhunderts der beste Sprachgebrauch war. * * * Wie dem auch sei, so haben wir jedenfals in der Bibeluebersetzung den edelsten von allen kuenstlichen Verzierungen freien Stiel jener Periode. Ihre Sprache verdient daher wohl studiert zu werden, um so mehr als in keiner Nation die Bibel und ihre Sprache so mit dem Leben verflochten ist." (Johan Storm, Englische Philologie, Leipzig, 1896, vol. II, p. 995.)



bility to the merits of that mighty book. That it is the greatest monument by far of Jacobean prose there can be very little doubt, and the objection which Selden himself made, and which has been rather universally echoed since—that it does not directly represent the speech of its own or of any other time, is entirely fallacious. No good prose style ever does represent, except in such forms as letter writing and the dialogues in plays and novels, the spoken language of its time, but only a certain general literary form, colored, and shaped not too much by contemporary practice. The extraordinary merits of the A. V. are probably due to the fact that its authors, with almost more than human good sense of purpose and felicity of result, allowed the literary excellencies of the text from which they worked—Hebrew, Greek and Latin—and that of the earlier versions into English from that called Wickliffe's to the Bishop's Bible to filter through their own sieve, and acquire a moderate but only a moderate tincture of the filter itself in passing. No doubt the constant repetition, universal till recently, and pretty general, fortunately still, of the text in the ears of each generation, has had much to do with its prerogative authority and still more with the fact that it still hardly seems archaic. But the unanimous opinion of the best critics, from generation to generation, and still more, the utter shipwreck of the elaborately foolish attempt to revise it some years ago, are evidences of intrinsic goodness, which will certainly be confirmed by every one, who, with large knowledge of English at different periods, examines it impartially now."[*]

Had the projectors of the R. V. wanted to render

[*] Short History of English Literature, 1898, p. 380.

the English-speaking people a service, they should have translated many of the unintelligible expressions of the Bible into modern English, as is at present being done by the English translators of the P. B.

Significant as is the passage of Mr. Saintsbury, it is certainly questionable whether, as he says, the translators of the A. V. allowed *only a moderate* share of the Hebrew, Greek and Latin excellencies to pass through the sieve. Upon a careful examination, numerous distinctly Hebrew, and unquestionably also Greek and Latin forms of speech may be discovered. If it is true (as the preface of the A. V. declares, and it no doubt is) that the translators had before them the Hebrew text of the O. T. and the Greek of the N. T., we may indeed look for Hebraisms in the former and Grecisms in the latter, although the spirit of the N. T. is more Semitic than Greek.[10] No text has yet been given to the world in the shape of a translation which did not at once reveal the foreign character of the authorship of the original. Of the Bible this is as much true as of any other book. It was the basis of the faith of millions of people, and where faith is concerned people evince an unusual amount of care in not creating any change which may give rise to the slightest misrepresentation, and hence misunderstanding, of the text. Made, as it was, the model of English since 1611, expressions, which are distinctly biblical, are being almost all the time used, and more often unconsciously than consciously. In the ensuing pages it will be our aim to show how completely biblical and more especially Hebrew thought and language have engrafted themselves on the modern English mind.

[10] Cf. p. 81.



CHAPTER III

Proverbial Biblical Passages in Use

How completely we are possessed by biblical thought and speech no one has put more forcibly than Daniel Webster, America's immortal orator. It was he who confessed:

"From the time that at my mother's feet or on my father's knee I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

These words are significant. They tell of a mighty educational factor, not only in the life of the man who uttered them, but also in the life of the entire English-speaking world. The English mind was quick to appreciate the beauty of Hebrew thought and speech, and hence, almost from the very beginning, adopted these as models. This is certainly noticeable to a marked degree in some of our early literary monuments still in existence, which were to a great extent naught but paraphrases of events and characters described in the Bible. The retention of biblical speech was in every instance believed to lend dignity to the subject under consideration. And biblical sentiments were incorporated in great number into almost every work produced. Milton's observation was the voice of his people:

"There are no songs comparable to the songs of Zion, no orations equal to those of the prophets."

As literature formed speech, Hebrew was reflected by the English in daily use. Even men who are outspoken skeptics and claim never to read the Bible at all, quote the book they are in the habit of ignoring. The Rabbins were wont to say דברה תורה כלשון בני אדם "The Torah, or Bible, speaks the language of men" (Qid. 17)—an observation which, if inverted to read, "Men speak the language of the Torah, or Bible," would certainly not be any less justifiable.

In our attempt to show the influence of the Bible on our speech, we give first a list of some of the proverbial passages in use, either entirely or with some slight variation. They will be recognized at once as familiar acquaintances. These quotations are given as found in the text of the A. V. and are cited in the order of the A. V. books. Some of them are mistranslations because they were misunderstood, and wheresoever a misunderstanding of the text has resulted, the misapprehension will be indicated in a later chapter of this work.

"In the sweat of thy face," Gen. 3, 19 (J).

בזעת אפיך

"Am I my brother's keeper" Gen. 4, 9 (J^2).

השמר אחי אנכי

"In a good old age," Gen. 15, 15 (JE).[1]

בשיבה טובה

"Unstable as water," Gen. 49, 4 (J).

פחז כמים

"A stranger in a strange land," Ex. 2, 22 (J).

גר בארץ נכריה

"A land flowing with milk and honey," Ex. 3, 8 (J).

ארץ זבת חלב ודבש

[1] Vide, p. 102.



"Sheep which have no shepherd," Numb. 27, 17 (P).

כצאן אשר אין־להם רעה

"Pricks in your eyes and thorns in your sides," Numb. 33, 55 (P).

שכים בעיניכם וצנינים בצדיכם

"Man doth not live by bread alone," Deut. 8, 3 (D).

לא על־הלחם לבדו יחיה האדם

"Whatsoever is right in his own eyes," Deut. 12, 8 (D).

כל־הישר בעיניו

"The apple of his eye," Deut. 32, 10 (JE).[2]

אישון עינו

[2] "The apple of his eye," Deut. 32, 10 (RD). Attention should be called to the following note in Delitzsch's "Hebrew Language Viewed in the Light of Assyrian Research," which shows that אישון is incorrectly translated when rendered "apple of the eye." Says Delitzsch: "Another derivative of the root איש is אישון generally wrongly translated by 'apple of the eye,' because occurring in passages like Deut. 32, 10 ('he kept him as the apple of his'), in connection with עין 'eye.' That this translation is wrong is evident from the passage in Psalms 17, 8, where we read שמרני כאישון בת־עין which would have to be translated 'Keep me as the apple of the apple of the eye,' for בת עין certainly means 'The apple of the eye.' (Cf. Lam. 2, 18.) And what sense does this translation of אישון yield in passages like Prov. 7, 9, 'In the apple of the eye of the black and dark night'? The authors of the A. V., rightly feeling the difficulty, have omitted to render אישון in their translation of this passage and of Psalms 17, 8. The true sense of אישון has already been recognized by Levy in his Dictionary of the Targumim. It is a synonym of עצם meaning 'strength,' used like עצם in Ex. 24, 10, as is further confirmed by the Assyrian išânu. The above quoted passages are therefore to be rendered, 'He kept him as his own eye,' Deut. 32, 10; 'Keep me even as the apple of the eye,' Ps. 17, 8; 'Even in the black and dark night,' Prov. 7, 9."

"The way of all the earth," Josh. 23, 14 (D).

דרך כל־הארץ

"He smote them hip and thigh," Judg. 15, 8 (J).[3]

ויך אותם שוק על ירך

"The people arose as one man," Judg. 20, 8 (Exilic editor).

ויקם כל־העם כאיש אחד

"Is Saul also among the prophets?" I Sam. 10, 11 (J).[4]

הגם שאול בנביאים

"A man after his own heart," I Sam. 13, 14 (J^2).[5]

איש כלבבו

"Tell it not in Gath," II Sam. 1, 20 (J).

אל־תגידו בגת

"How are the mighty fallen," II Sam. 1, 25 (J).

איך נפלו גברים

[3] Literal meaning of "He smote them hip and thigh" is, "He smote them thigh upon buttock." The idea to be conveyed really is "He defeated them completely."

[4] "Is Saul also among the prophets?" I Sam. 10, 11 (J), is often quoted in cases where astonishment is felt at the presumption of an individual to associate himself with others of whose company he is unworthy, as though Saul had been unworthy of the companionship of the prophets on account of his presumed inferiority to them. The opposite, however, was the case with Saul and the prophets. Saul was known to every one, while the prophets were obscure persons. Hence there was nothing surprising for Saul to be regarded the superior of the prophets. The exclamation, "Is Saul also among the prophets?" implied, "How does so noble a man as Saul get into the company of these ignoble prophets?" (Vide Cornill's Prophets of Israel, Chicago, 1895, p. 13; Wellhausen's Der Text der Buecher Samuel; Driver's Notes on the Hebrew Text of the Books of Samuel.)

[5] Vide p. 93.



"Thou art the man," II Sam. 12, 7 (J).

אתה האיש

"From the sole of his foot to the crown of his head," II Sam. 14, 25 (Mid.).

מכף רגלו ועד קדקדו

"Steal the heart," II Sam. 15, 6 (J).[6]

ויגנב את־לב

"A burden to me," II Sam. 15, 33 (J).[7]

עלי־למשא

"Seeketh my life," II Sam. 16, 11 (J).

מבקש את־נפשי

"My flesh and my bone," II Sam. 19, 12 (J).[8]

עצמי ובשרי

"Horn of my salvation," II Sam. 22, 3.[9]

קרן ישעי

"The sweet psalmist of Israel," II Sam. 23, 1.

נעים זמרות ישראל

"Every man went his way," I K. 1, 49 (J).

וילכו איש לדרכו

"Bring down his hoary head to the grave," I K. 2, 9 (D).

והורדת את־שיבתו בדם שאול

"Dwelt safely every man under his vine and under his fig tree," I K. 4, 25 (D^2).

וישב .... לבטח איש תחת גפנו ותחת תאנתו

"A proverb and a byword," I K. 9, 7 (D^2).

למשל ולשנינה

"How long halt ye between two opinions?" I K. 18,21.[10]

עד־מתי אתם פסחים על שתי הסעפים

[6] Vide, p. 93. [7] Vide, p. 96. [8] Vide, p. 89.
[9] Vide, p. 134. [10] Vide, p. 158.

"A still small voice," I K. 19, 12 (P).

קול דממה דקה

"There the wicked cease from troubling and the weary be at rest," Job 3, 17.

שם רשעים חדלו רגז ושם ינוחו יגיעי כח

"Swifter than a weaver's shuttle," Job 7, 6.

קלו מני־ארג

"The shadow of death," Job 10, 21.[11]

צלמות

"The king of terrors," Job 18, 14.

מלך בלהות

"With the skin of my teeth," Job 19, 20.[12]

בעור שני

"The land of the living," Job 28, 13.

ארץ החיים

"My cup runneth over," Ps. 23, 5.

כוסי רויה

"Wash my hands in innocency," Ps. 26, 6.[13]

ארחץ בנקיון כפי

"The pen of a ready writer," Ps. 45, 1.

עט סופר מהיר

[11] Vide, p. 137.

[12] In using the phrase "With the skin of my teeth" in such a sentence as "I escaped with the skin of my teeth," we usually mean "I barely escaped." As the passage stands in Job 19, 20, it is usually interpreted to mean "The skin of my teeth or my gums alone escaped disease." (Vide, Rashi). Duhm, however, calls attention to the fact that בעור is omitted in G and hence he also omits the word, reading, as Bickell does, ויתמלטו שני "And my teeth have escaped," i. e. "my teeth also are gone." (Vide, Duhm-Marti Series).

[13] Vide, p. 142.



"Wings like a dove," Ps. 55, 6.

אבר כיונה

"From strength to strength," Ps. 84, 7.[14]

מחיל אל חיל

"As a tale that is told," Ps. 90, 9.

כמו הגה

"To number our days," Ps. 90, 12.

מנות ימינו

"At their wit's end," Ps. 107, 27.

וכל חכמתם תתבלע

"To dwell together in unity," Ps. 133, 1.

שבת גם יחד

"Stolen waters are sweet," Prov. 9, 17.

מים גנובים ימתקו

"Hope deferred maketh the heart sick," Prov. 13, 12.

תוחלת ממשכה מחלה לב

"The way of the transgressor is hard," Prov. 13, 15.

דרך בגדים איתן

"Remove not ancient landmarks," Prov. 22, 28.

אל־תסג גבול עולם

"Heap coals of fire upon his head," Prov. 25, 22.[15]

נחלים אתה חתה על־ראשו

"Answer a fool according to his folly," Prov. 26, 5.

ענה כסיל כאולתו

"Whoso diggeth a pit shall fall therein," Prov. 26, 27.

כרה שחת בה יפל

"Boast not thyself of to-morrow," Prov. 27, 1.

אל־תתהלל ביום מחר

[14] Vide, p. 133.

[15] Real meaning is "light," "kindle," instead of "heat." Cf. Ethiopic "ahtáua."

"Iron sharpeneth iron," Prov. 27, 17.

ברזל בברזל יחד

"Vanity of vanities, all is vanity," Eccl. 1, 2.[16]

הבל הבלים הכל הבל

"One generation passeth away and another generation cometh," Eccl. 1, 4.

דור הלך ודור בא

"There is no new thing under the sun," Eccl. 1, 9.

אין כל־חדש תחת השמש

"The wise man's eyes are in his head," Eccl. 2, 14.

החכם עיניו בראשו

"To every thing there is a season," Eccl. 3, 1.[17]

לכל זמן

"A living dog is better than a dead lion," Eccl. 9, 4.[18]

כי לכלב חי הוא טוב מן־האריה המת

"The race is not to the swift," Eccl. 9, 11.

לא לקלים המרוץ

"A weariness of the flesh," Eccl. 12, 12.[19]

יגעת בשר

"Let us eat and drink, for to-morrow we shall die," Is. 22, 13.

אכול ושתו כי מחר נמות

"Blossom as the rose," Is. 35, 1.

תפרח כחבצלת

"As a drop of a bucket," Is. 40, 15.[20]

כמר מדלי

"Balm in Gilead," Jer. 8, 22.

צרי בגלעד

[16] Vide, p. 141. [17] Vide, p. 160. [18] Vide, p. 143.
[19] Vide, p. 142 [20] Vide, p. 161



"They have sown the wind and they shall reap the whirlwind," Hos. 8, 7.

רוח יזרעו וסופתה יקצרו

"The salt of the earth," Mat. 5, 13.

τὸ ἅλας τῆς γῆς

"Let not thy left hand know what thy right hand doeth," Mat. 6, 3.

μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου

"Ye cannot serve God and mammon," Mat. 6, 24.

οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Mat. 7, 3.

τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοὺ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς

Cf.,

טול קיסם מבין עיניך טול קורה מבין עיניך B. B. 15, b.

"Neither cast ye your pearls before swine," Mat. 7, 6.

μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων

"Seek and ye shall find," Mat. 7, 7.

ζητεῖτε, καὶ εὑρήσετε

Cf., "Those that seek me early shall find me," Prov. 8, 17.

"The tree is known by his fruit," Mat. 12, 33.

ἐκ γὰρ τοῦ καρποῦ τὸ δενδρὸν γινώσκεται

"A prophet is not without honor save in his own country and in his own house," Mat. 13, 57.

οὐκ ἐστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ

"The signs of the times," Mat. 16, 3.

τὰ δὲ σημεῖα τῶν καιρῶν

"Render unto Caesar the things which are Caesar's," Mat. 22, 21.

ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ

Cf.,

אדם צריך לצאת ידי המקום כדרך שצריך לצית ידי הבריות
Sheq. 3, 2.

"If a house be divided against itself, that house cannot stand," Mk. 3, 25.

ἐὰν οἰκία ἐφ ἑαυτὴν μερισθῇ οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη

"On earth peace, good will toward men," Lk. 2, 14.

ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία

Cf., "Peace to him that is afar," etc., Is. 57, 19.

שלום לרחק ולקרוב

Also,

שלום ליה לעילא שלום ליה לתתא (Sohar)

"Physician, heal thyself," Lk. 4, 23.

Ἰατρὲ θεράπευσον σεαυτόν

Cf.,

אסיא אסי חנרתך (Berach 20, b)

"The laborer is worthy of his hire," Lk. 10, 7.

ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστιν

"He that is not with me is against me," Lk. 11, 23.

ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν

"He was a burning and a shining light," John 5, 35.

ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων

Cf.,

בוצינא דאתרא (B. Rabba)

"The wages of sin," Ro. 6, 23.

τὰ ὀψώνια τῆς ἁμαρτίας

"Absent in body but present in spirit," I Cor. 5, 3.

ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι



"Of the earth, earthy," I Cor. 15, 47.

ἐκ γῆς χοϊκός

Cf., "Dust thou art, unto dust thou shalt return," Gen. 3, 19.

עפר אתה ואל עפר תשוב

"In the twinkling of an eye," I Cor. 15, 52.

ἐν ῥιπῇ ὀφθαλμοῦ

"A thorn in the flesh," II Cor. 12, 7.

σκόλοψ τῇ σαρκί

Cf., Ezek. 28, 24.

"Every man shall bear his own burden," Gal. 6, 5.

ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει

"Labor of love," I Thes. 1, 3.

τοῦ κόπου τῆς ἀγάπης

"The root of all evil," I Tim. 6, 10.

ῥίζα πάντων τῶν κακῶν

"Unto the pure all things are pure," Titus 1, 15.

πάντα μὲν καθαρὰ τοῖς καθαροῖς

"Charity shall cover the multitude of sins," I Pet. 4, 8.

ἀγάπη καλύψει πλῆθος ἁμαρτιῶν

Cf., "Love covereth all sins," Prov. 10, 12.

על כל־פשעים תכסה אהבה

"Alpha and Omega." Rev. 22, 13.

τὸ Ἄ καὶ τὸ Ὦ

Cf., "I am the first and I am the last," Is. 44, 6.

אני ראשון ואני אחרון





CHAPTER IV

Biblical Expressions in English Literature

The almost daily use of some one or the other of the proverbial passages quoted in the foregoing chapter may be conclusive evidence of the claim that we are under the influence of biblical thought and phraseology, but it is by no means all the evidence available. It forms, in fact, only a comparatively insignificant part of the proof we are in position to cite. All literature, produced in the English language, whether classic or modern, whether poetry or prose, whether in more permanent book form or less permanent journalistic shape, reveals a decided biblical flavor. Every now and then we encounter an idiom or construction believed to be indigenous to English, but which is in reality a biblical exotic, cultivated by us for centuries. In addition to direct loans from Scriptures, we possess any number of expressions formed on the basis of biblical analogy. Some of these, which have struck the writer of this dissertation in the course of cursory reading, will be cited here. That religious literature, like prayers, hymns and sermons, should come under consideration in this connection is only natural. They will, therefore, be taken up first and be followed by non-religious works. The italicized words are the Hebrew forms for which substitutes are given. Some of the expressions italicized may not seem to some to be Hebrew in character; still the writer preferred to include some doubtful cases in preference to omitting apparent Hebrew ex-

pressions. Those which are marked "*C*" are certainly questionable and may be regarded linguistic coincidences, as Professor Bright properly suggested on consultation.

In the "Book of Common Prayer of the Protestant Episcopal Church in the United States," Philadelphia, we have on

Page 3—"Nor cloak them *before the face of Almighty God.*" Cf. Gen. 4, 16.
i. e. From Almighty God.

Page 4—"*Humble heart.*" Cf. Ps. 51, 17.
i. e. Humility.
"Acknowledge our sins *before God.*"
i. e. To God.
"*Meet together.*" Cf. Neh. 6, 2.
i. e. Meet.
"*Throne of the heavenly grace.*" Cf. Ps. 47, 8.
i. e. God's presence.
"*Strayed from thy ways.*" Cf. Ps. 101, 4.
i. e. Violated right.
"*Have followed the devices and desires of our own hearts.*" Cf. Ps. 37, 4.
i. e. Have pursued evil.
"Have *offended against* Thy holy laws." Cf. II Ch. 28, 13.
i. e. Have transgressed.
"*There is no health in us.*" Cf. Ps. 38, 7.
i. e. We have no redeeming trait.
"*Have mercy upon us.*" Cf. Ps. 4, 1.
i. e. Be merciful to us.
"*To the glory of Thy holy name.*" Cf. Ps. 79, 9.
i. e. So that Thy holy name may become glorious.

Page 5—"*Turn from his wickedness.*" Cf. Ex. 32, 12.
i. e. Mend his conduct.



In "Temple Melodies," by David E. Jones, New York, 1851, we find that almost every hymn suggests a striking similarity to biblical language. True it is that almost every hymn was inspired by the thought of some psalm, yet it was not absolutely necessary to reproduce the language. Opening the book on page 100, to hymn 259, we find the following expressions, which are nothing else than biblical idioms:

1. "To God in whom I trust
I *lift my heart and voice*;
i. e. Look and cry. Cf. Lam. 3, 41; Jud. 2, 4.
Oh, let me not *be put to shame*,
i. e. Be disappointed. Cf. Ps. 44, 7.
Nor let my foes *rejoice*."
i. e. Triumph. Cf. Ps. 35, 19.

2. "Thy *mercies* and Thy love
i. e. Kindness. Cf. Ps. 6, 4.
O Lord! recall to mind,
And graciously continue still
As Thou wast ever kind."

3. "Let all my youthful crimes
Be *blotted out* by Thee,
i. e. Forgiven. Cf. Ps. 51, 9.
And Oh! for *Thy great goodness sake*,
i. e. In order that it may redound to Thy goodness. Cf. Ps. 25, 7.
In mercy think on me."

4. "His mercy and His *truth*
i. e. Faithfulness. Cf. Ps. 40, 10.
The righteous Lord displays
In bringing wandering sinners home
And teaching them *His ways*."
i. e. The right. Cf. Ps. 86, 11.

As an example of the influence of biblical phraseology on pulpit addresses, let us take one of the sermons of



Rev. Phillips Brooks, found in his "Sermons Preached in English Churches," N. Y., 1890. There we meet on

Page 2—"*All the skill of all the people*" (C). Cf. Dan. 3, 7.
i. e. The whole skill of the entire people.
"God called him *up into* a high mountain." Cf. Ex. 19, 20.
i. e. To a high mountain.

Page 3—"*The host of the Israelites.*" Cf. Judg. 7, 15.
i. e. Israelitish assembly.

Page 6—"*God's eye* is judging." Cf. Ps. 34, 15.
i. e. God is judging.

Page 14—"Live *out through* his sorrow."
i. e. Through his sorrow.

Page 15—"*Bent his head.*" Cf. Is. 60, 14.
i. e. Submit.

Page 16—"I would not have that sound to you fanciful and vague, *for* I am sure that."
i. e. I would not have that sound to you fanciful and vague. I am sure that.

Page 17—"*Mountain of the Lord.*" Is. 30, 29.
i. e. Lord's mountain.

Page 19—"In *all the world.*" Cf. Dan. 3, 7.
i. e. The whole world.
"In *all the ages.*"
i. e. In all ages.

Shakspeare uses in "The Tempest:"

Act 1, Scene 1—"I would fain *die a dry death.*" Cf. Numb. 23, 10.[1]
i. e. Suffer a dry death.

"Two Gentlemen of Verona:"

Act 3, Scene 1—"Except I be by Sylvia *in the night*" (C). Cf. Ps. 109, 55; Is. 26, 9.
i. e. At night.

[1] Compare Greek, *πόμπην πέμπειν, κακίστην δουλείαν ἐδούλευσεν*



"Merry Wives of Windsor:"

Act 1, Scene 1—"*My book of songs*" (C). Cf. Job 10, 13.
i. e. My song book.

"Merchant of Venice:"

Act. 1, Scene 3—"The badge of *all our tribe*" (C).
i. e. Our whole tribe.

Act 3, Scene 2—"*Scylla your father* * * * *Charybdis your mother*" (C). Cf. Is. 51, 2.
i. e. Your father Scylla, your mother Charybdis.

"Twelfth Night:"

Act 2, Scene 4—"I am all the daughters of *my father's house.*" Cf. Numb. 2, 2.
i. e. Our family.

"The Winter's Tale:"

Act 4, Scene 3—"*A merry heart*" (C). Cf. Prov. 17, 22.
i. e. Merriment.

"King John:"

Act 2, Scene 1—"*My brother's father*" (C). Cf. Gen. 20, 12.
i. e. My stepfather.

"King Henry IV," Part 1:

Act 1, Scene 2—"*Good names* were to be bought" (C). Cf. Eccl. 7, 1.
i. e. Honorable names.

Act 2, Scene 4—"*Play out the play*" (C). Cf. Ex. 15, 1.
i. e. Finish the play.

"King Henry V:"

Act 4, Scene 3—"*This day* is called" (C). Cf. Gen. 48, 15.
i. e. To-day.

"King Richard III:"

Act 1, Scene 4—"*Wages of gold*" (C). Cf. Gen. 24, 53.
i. e. Gold wages.

Act 4, Scene 4—"*Lord's anointed.*" Cf. I Sam. 16, 6.
i. e. King.
Act 5, Scene 3—"*Tower of strength.*" Cf. II Sam. 22, 51.
i. e. Mighty.

"Romeo and Juliet:"

Act 3, Scene 1—"He will make the *face of heaven.*" Cf. Gen. 1, 2.
i. e. Firmament.

"Macbeth:"

Act 5, Scene 5—"It is *a tale told*" (C). Cf. Ps. 90, 9.
i. e. Narrated.

"Hamlet:"

Act 2, Scene 2—"O Jephtha, *judge of Israel.*" Cf. Numb. 25, 5.
i. e. Israelitish judge.
Act 3, Scene 1—"O *woe is me!*" (C). Cf. Is. 6, 5.
i. e. I am in distress.[2]

If we follow up John Milton's "Paradise Lost" for a few lines, we come across the biblical phrases we have here marked:

Book 1—"That shepherd who first taught *the chosen seed.*"
Cf. Ex. 15, 4; Job 7, 15.
i. e. Preferred people.
"And justify *the ways of God* to man." Cf. Is. 55, 8.
i. e. God's plans.
"But torture *without end* still urges" (C). Cf. Eccl. 4, 8.
i. e. Endless.
"Back to *the gates of heaven*" (C). Cf. Gen. 28, 17.
i. e. Gates leading to heaven.

[2] Mr. Henry E. Shepherd called the author's attention to the following facts: In "Macbeth," Act 1, Scene 6, Banquo's speech is undoubtedly suggested by Psalm 84, 3. In the speech of Cranmer at the close of "Henry VIII," the christening of the infant princess Elizabeth is replete with O. T. imagery and phraseology.



Gray's "Elegy" has in

Stanza 12, verse 3—"*The rod of empire.*" Cf. Ps. 74, 2; Prov. 22, 15.
i. e. Dominion.

Stanza 17, verse 4—"*The gates of mercy.*" Cf. Ps. 118, 19.
i. e. The means to obtain mercy.

"Pope's Essay on Man:"

"But vindicate *the ways of God* to man." Cf. Is. 55, 8.
i. e. God's plans.

"My *footstool* earth." Cf. Is. 66, 1.
i. e. The place where I stand.

"*Whose hand the lightning formed.*" Cf. Ps. 95, 5.
i. e. Who brings the lightning.

"Who *wings* the storms." Cf. Ps. 104, 3.
i. e. Raises.

"And *little less than* angels." Cf. Ps. 8, 5.
i. e. Hardly inferior to.

"And nature humbles to *the throne of God.*" Cf. II Sam. 3, 10.
i. e. God's throne (C).

"Sole *judge of truth.*" Cf. Ps. 50, 6.
i. e. Faithful judge.

"And *walks upon the wind.*" Cf. Ps. 104, 3.
i. e. Reveals himself in the wind.

"*Ask your own heart.*" Cf. Eccl. 2, 1.
i. e. Ask yourself.

Whittier in "Mogg Megone" has:

"Who stands on that cliff like a *figure of stone.*" Cf. Ex. 20, 25.
i. e. A stony figure.

"Steals Harmon *down from* the sands of York" (C). Cf. Ezr. 6, 11; Dan. 4, 13.
i. e. From.

"With *hand of iron* and *foot of cork.*" Cf. Ex. 20, 25.
i. e. Iron hand and cork foot.

"The words of my father are very *good*" (C). Cf. Gen. 2, 9.
i. e. Are very agreeable.

Francis Bacon, in his "Essay on Death," speaks of

"The *wages of sin*." Cf. Rom. 6, 23.

Thomas Babbington Macaulay, in his essay on "Civil Disabilities of the Jews," uses the word "for" as often used in the Bible where the English sense does not require it. In the Chicago and New York edition, 1866, we have it on page 600:

"The principle that Christians ought to monopolize it has no meaning at all. *For* no question connected with the ecclesiastical institutions of the country can possibly come before parliament."

On page 602 we read:

"If it is our duty as Christians to exclude the Jews from political power it must be our duty to treat them as our ancestors treated them, to murder them, banish them and rob them. *For* in that way and in that way alone can we really deprive them of political power."

Disraeli in his essay on the "Poverty of the Learned," N. Y., 1881, says:

Page 83—*Left* nothing *behind him* but his reputation." Cf. Gen. 19, 17.

i. e. Left nothing but his reputation.

"Employing the *first artists*" (C). Cf. Est. 1, 14.

i. e. The chief artists.

"He received us *with joy*" (C). Cf. Deut. 28, 47.

i. e. Joyfully.

Carlyle in his essay, "The Signs of the Times," Belford, Clarke & Co., says:

Page 5—"That the *evil* of the day is sufficient for it." Cf. Mat. 6, 34.

i. e. Misery.

Page 6—"*Last day*." Cf. Gen. 49, 1.

i. e. Future.

"Since the *days of Titus*." Cf. Gen. 14, 1.

i. e. Titus' times.



Page 7—"And *their places know them no more.*" Cf. Ps. 103, 16.
i. e. They are forgotten.
"In the *heavens.*" Cf. Gen. 1, 1.
i. e. Heaven.
Page 8—"*Discern truly.*" Cf. I K. 3, 9.
i. e. Understand.
"Look calmly around us for a *little.*" Cf. Job 36, 2.
i. e. A little while.
Page 14—"The *land of wonders.*" Cf. Is. 30, 6.
i. e. Wonderful land.
Page 16—"*Healing wings.*" Cf. Mal. 4, 2.
i. e. Healing.
Page 20—"*At this day*" (C). Cf. Gen. 26, 33.
i. e. To-day.
Page 23—"No *tower of brass.*" Cf. Is. 45, 2.[3]
i. e. No brass tower.
Page 25—"The *song they sing.*" Cf. Ex. 15, 1.
i. e. The song they intone.
Page 26—"*Seduce us into* idol worship." Cf. Ezk. 13, 10.
i. e. Lead us into.

Ruskin in his "Crown of Wild Olives," N. Y., 1890, says:

Page 5—"Representing a *great multitude.*" Cf. I K. 20, 13.
i. e. Constituting a large class.
Page 6—"Speaking *from my heart.*" Cf. Ps. 9, 1.
i. e. Sincerely.
Page 10—"A *city of work.*" Cf. Is. 1, 26.
i. e. A toiling city.
"A *city of play.*"
i. e. A playful city.
Page 13—"Play of plays." Cf. Ex. 26, 33; Can. 1, 1.[4]
i. e. Greatest play.

[3] Adjectives like "brazen," "golden," "wooden," etc., are scarce in Hebrew.

[4] Vide, p. 115.

Page 15—"*In this day.*" Cf. Gen. 26, 33.
i. e. To-day.

Page 30—"*Do justice to* your brother." Cf. Gen. 18, 19.
i. e. Deal justly with your brother.

Page 34—"*Baruch the scribe.*" Cf. Jer. 36, 26.[5]
i. e. The scribe Baruch.

Page 44—"*Putting its trust in* its father." Cf. Ps. 73, 28.
i. e Trusting his father.

Emerson in his essay on "History," Phila., 1889, says, on

Page 10—"The *claim of claims.*" Cf. Deut. 10, 17.[6]
i. e. The most important claim.

Page 12—"The *lights* of the firmament." Cf. Gen. 1, 15.
i. e. Stars.

Page 14—"*Every soul.*" Cf. Ex. 1, 5.
i. e. Every person.

Page 29—"Beloved *in their sight.*" Cf. Prov. 3, 4.
i. e. Beloved by them.

Page 34—"In the *name of God.*" Cf. Ps. 7, 17.
i. e. In God's name.

Page 41—"*Shoes of swiftness.*" Cf. Ps. 120, 4.
i. e. Swift shoes.
"*Sword of sharpness.*"
i. e. Sharp sword.
"On the head of *her who is faithful.*"
i. e. On the head of the faithful.

Page 43—"*Each market town of Persia, Spain and Britain.*" Cf. Jer. 9, 11.
i. e. Each Persian, Spanish and British market town.

A phrase, formed on the basis of Hebrew analogy, Spencer uses in his "Education," 1890:

Page 29—"This is the *question of questions.*" Cf. Ex. 36, 33; Can. 1, 1.
i. e. This is the most vital question.

[5] Vide, p. 113. [6] Vide, p. 115.



Tennyson in his "To the Queen" says:

"Take, madam, this *poor book of song*" (C). Cf. Ex. 24, 7; Josh. 10, 13.
i. e. Poor song-book.

"May *children of our children* say." Cf. Prov. 17, 6.
i. e. Our grandchildren.

In the "Merman" he says:

"With a *crown of gold*." Cf. Ex. 25, 11.
i. e. Golden crown.

In the "Mermaid" he says:

"With a *comb of pearl*." Cf. Is. 45, 2.
i. e. A pearl comb.

In the "Lady of Shalott" he says:

"Or is she known *in all the land*." Cf. Dan. 3, 7.
i. e. The whole land.

"The knights came riding *two and two*" (C). Cf. II Sam. 21, 20.
i. e. Two by two.

In his "Conclusion" he says:

"Has told me *words of peace*." Cf. Est. 9, 30.
i. e. Soothing words.

Zangwill in one of his short stories, the "Land of Promise," in the recent publication, "They that Walk in Darkness," Phila., 1899, says, on

Page 150—"Leah's *face fell*." Cf. Gen. 4, 5 and 6.[1]
i. e. Leah looked distressed.

In an article on "A Day in the President's Life," contributed to *Frank Leslie's Popular Monthly*, August, 1899, occurs the passage:

"It was said that he *was raised up* by divine power." Cf. I Sam. 2, 8.
i. e. He was chosen by divine power.

[1] Vide, p. 144.

In an editorial, *Baltimore News*, April 8, 1902, headed, "Dr. Hale at Eighty," we read:

> "When a town that prides itself on its reserve as much as Boston, rises up en masse to *call* any particular person *blessed*," etc. Cf. Gen. 30, 13; Ps. 72, 17; Prov. 31, 18.
>
> i. e. Honors any man.

In addition to the foregoing biblical expressions, quoted from the above mentioned authors, many others are in daily use and have no doubt been noted. A few of those encountered are here given:

"*Calamity of calamities.*" Cf. Cant. 1, 1.
i. e. Greatest calamity.

"*Like father like son.*" Cf. Hos. 4, 9.
i. e. Father as well as son.

"*Live on wind.*" Cf. Hos. 12, 1.
i. e. Live on nothing.

"*All flesh.*" Cf. Ps. 145, 21.
i. e. All mankind.

"*Ten commandments.*[8]
i. e. Ten commandments and prohibitions.

"*Respecter of persons.*" Cf. Lev. 19, 15.[9]
i. e. Partial.

"*The fat of the land.*" Cf. Numb. 13, 20.
i. e. Wealth.

"*At your hand.*" Cf. Is. 1, 12.[10]
i. e. From you.

"*Heavy heart.*" Cf. Prov. 25, 20.
i. e. Sad.

"*God-fearing men.*" Cf. Ex. 18, 21.
i. e. Conscientious men.

"*To do violence.*" Is. 53, 9.
i. e. To do wrong.

[8] The Hebrew מִצְוָה means both "commandment" and "prohibition."

[9] Vide, p. 135.

[10] Vide, p. 130.



"*From sunrise to sunset.*" Cf. Ps. 113, 3.
i. e. From morning to evening.
"*In the fear of God.*" Cf. Neh. 5, 9.
i. e. Piously.
"*A man of God.*" Cf. II Chron. 25, 7.
i. e. A preacher.
"*To see.*" Cf. II K. 8, 29.
i. e. To visit.
"*Stiff-necked.*" Cf. Ex. 32, 9.
i. e. Stubborn.
"*From strength to strength.*" Cf. Ps. 84, 7.[11]
i. e. Continue to get stronger.
"*Pour out my heart.*" Cf. Ps. 62, 8.[12]
i. e. Tell all my feelings.
"*A thorn in his side.*" Cf. Numb. 33, 55.
i. e. An annoyance.
"*Weighed and found wanting.*" Cf. Dan. 5, 27.
i. e. Tried and condemned.
"*Fetters of iron.*" Cf. Ps. 2, 9.
i. e. Iron fetters.
"*Heart of hearts.*" Cf. Cant. 1, 1.
i. e. The deepest recess of the heart.
"*Lengthen the cords.*" Cf. Is. 54, 2.
i. e. Extend the boundaries.
"*Strengthen stakes.*" Cf. Is. 54, 2.
i. e. Establish permanently.
"*Trip of trips.*" Cf. Cant. 1, 1.
i. e. Finest trip.
"*The man after my own heart.*" Cf. I Sam. 13, 14.
i. e. My ideal.
"*To fight a fight.*" Cf. Numb. 18, 21.[13]
i. e. To wage a fight.
"*Burden of my remarks.*" Cf. Mal. 1, 1.[14]
i. e. The substance of my thoughts.
"*The living God.*" Cf. II K. 19, 4.
i. e. The invincible God.

[11] Vide, p. 133. [13] Vide, p. 149.
[12] Vide, p. 113. Cf. Latin "pugnum pugnare."
[14] Vide, p. 96.

"*Sick unto death.*" Cf. II K. 20, 1.[15]
i. e. Came near dying.
"*Four corners of the earth.*" Cf. Is. 11, 12.
i. e. All directions.
"*Growing fat and kicking.*" Cf. Deut. 32, 15.
i. e. Succeeding and becoming rebellious.
"*Flowing with milk and honey.*" Cf. Numb. 13, 27.
i. e. Fertile.
"*Fall by the sword.*" Cf. Numb. 14, 3.
i. e. Killed in battle.
"*They are bread to us.*" Cf. Numb. 14, 9.[16]
i. e. They are easy for us to conquer.
"*With the edge of the sword.*" Cf. Judg. 1, 8.[17]
i. e. Putting its inhabitants to the sword (P.B).
"*Piece of bread.*" Cf. I Sam. 2, 36.
i. e. Food.
"*Root of the matter.*" Cf. Job 19, 28.
i. e. The cause.
"*A mother in Israel.*" Cf. Judg. 5, 7.
i. e. A true Israelitish woman.
"*Cast thy lot among us.*"
i. e. Thou shalt have an equal share with us.
"*Set the face against that man.*"
i. e. Attack the man.
"*Cut him off from among his people.*"
i. e. Kill him.
"*Way of darkness.*" Cf. Prov. 2, 14.
i. e. Way leading to shame.
"*Way of life.*"
i. e. Way leading to success

Many other expressions in daily use, if carefully examined, may be traced to the Bible. While the expressions encountered may not always be contained in the Scriptures in the exact form in which they appear, a glance will show them in many instances to be based

[15] Vide, p. 138. [16] Vide, p. 131. [17] Vide, p. 133.



on Hebrew models. For the purpose in hand in this chapter, those which have been cited will suffice. It may, however, be well to call attention to still another fact of interest in this connection. Mr. Oliphant, an authority on English already quoted, remarks that the word "bedchamber," occurring in Shakspeare's "Cymbeline," was no doubt brought into English by the Bible, an observation which holds good in numerous other instances.





CHAPTER V

Difference Between Hebraisms and English Archaisms

Before discussing the Hebraisms of the A. V. and giving a list of them as appearing in the text of 1611, it is necessary to call attention to two points:

1. Not all expressions which seem strange to us, speaking modern English, are to be regarded as Hebraisms.

2. Biblical books, the original text of which is other than Hebrew, are not to be considered free from Hebraisms.

The first of these points will be proven in this chapter, the second in a subsequent chapter.[1]

There are certain expressions occurring and re-occurring in the A. V. which are only biblical but by no means Hebrew, and any number of others which must be put down as English archaisms.

(a) *Examples of expressions biblical and yet not Hebraisms:*

> "Well stricken in age," Gen. 18, 11.
> The Hebrew text reads בָּאִים בַּיָּמִים.

literal rendering of which would be "advancing in days."

> "Give up the ghost," Gen. 25, 8.
> The Hebrew Bible says וַיִּגְוַע.

which Leeser translates "And he departed."

[1] Vide, p. 81.

"Held his peace," Gen. 34, 5.
The Hebrew rendering is וְהַחֲרִישׁ.

which means, "And he caused to be silent."[2]

"Three score years and ten," Ps. 90, 10.

The M text has שִׁבְעִים which means "seventy." The expression, "three score years and ten" reminds us of the French "soixante-dix."

Of all the earlier English versions only the Wickliffe texts, as edited by the Oxford University press, were available for comparison. The difference of expression between the Wickliffe texts and those of the A. V. may be taken as proof that these biblical expressions are Elizabethan in origin. For "Well stricken in age" we find the following readings: "Bothe oold and of greet age" and "Bothe weren olde and of greet age."

For "Give up the ghost" we find "And failynge" and "He failide."

For "Held his peace" we have the two readings, "Heelde his pees" and "Was still."

For "three score years and ten" we find "In tho seuenti."

The English archaisms, encountered by the reader in the text of the A. V., are recognized in the use of obsolete words; the strange connotation of terms still employed; the occasional introduction of the word "even" when the M text does not warrant it; prepositions with adverbs of place when prepositions are already implied in the adverbs; the personal pronoun when the impersonal is expected; the relative "which" when referring

[2] Literally, "He made silence." Cf. Ges. Heb. Gram., par. 53, d. Pliny uses the phrase "Silentium facere." Cf. Silentium fieri, silentium agere.

to persons; the frequentative past when the plain past is looked for; "do" as an auxiliary; "am" for "have;" "shall" for "will," and the subjunctive mood as distinct from the indicative.

(b) *Examples of Archaisms.*

Gen. 1, 30—Meat; i. e. food.
3, 14—Above; i. e. more than.
6, 2—Which; i. e. whom.
12, 12—Shall; i. e. will.
12, 13—I pray thee; i. e. please.
13, 8—We be brethren; i. e. we are brethren.
18, 5—Are ye come; i. e. have ye come.
24, 11—Even; i. e. that is.
24, 12—Send me good speed; i. e. let me meet with success.
33, 15—What needeth it; i. e. what's the use of it.
37, 32—Know now whether; i. e. see now whether.
39, 6—Goodly person and well favoured; i. e. graceful and dutiful.
42, 2—From thence; i. e. thence.
43, 25—Against Joseph came; i. e. for.
46, 31—Shew; i. e. tell.

Ex. 3, 8—I am come; i. e. I have come.
7, 15—Against he come; i. e. to meet him.
13, 15—Would hardly let us go; i. e. refused to let us go.
13, 19—Had straitly sworn; i. e. emphatically sworn.
13, 20—Took their journey; i. e. journeyed.
14, 10—Were sore afraid; i. e. were much afraid.
16, 3—To the full; i. e. sufficiently.
17, 2—The people did chide; i. e. the people chid.
22, 2—If a thief be found breaking up; i. e. breaking in.
34, 23—Men children; males.
36, 33—To shoot through; i. e. to extend.

Lev. 1, 15—Wrung out; i. e. drained out (P. B.).
2, 1—Meat offering; i. e. cereal offering (P. B.)
2, 4—An oblation of a meat offering; i. e. cereal offering.

3, 9—Hard by; i. e. close to.
8, 7—Curious; i. e. skillfully wrought (P. B.).
Numb. 20, 8—His water; i. e. its water.
Deut. 11, 10—From whence; i. e. whence.
17, 11—Decline; i. e. deviate.
22, 30—Discover; i. e. lay bare or remove.
26, 6—Evil entreated us; i. e. mistreated.
30, 18—Denounce; i. e. announce.
Josh. 5, 8—Till they were whole; i. e. till they recover.
7, 13—Against to-morrow; i. e. for to-morrow.
18, 6—Describe the land; i. e. draw a plan of the land.
Judg. 1, 34—Would not suffer; i. e. would not permit.
9, 51—Gat them up; i. e. went up.
11, 18—Compassed the land; i. e. made a circuit of the land.
Ruth 2, 10—Take knowledge; i. e. take notice.
4, 4—To advertise thee; i. e. to disclose it unto thee.
I Sam. 1, 5—Worthy portion; i. e. precious portion.
9, 25—Communed; i. e. conferred.
14, 8—Discover ourselves; i. e. make ourselves known.
15, 32—Delicately; i. e. cheerfully (R. V.).
18, 30—Was much set by; i. e. was highly prized.
19, 4—Theeward; i. e. thee.
I K. 3, 21—Considered it; i. e. examined it.
17, 12—Dress; i. e. prepare.
22, 10—Void place; i. e. open place.
II K. 3, 9—Fetched a compass of seven days' journey; i. e. journeyed in a circle for seven days.
5, 3—Recover him; i. e. restore him.
15, 5—Several house; i. e. quarantine.
I Ch. 4, 40—Of old; i. e. formerly.
16, 3—Flesh; i. e. meat.
II Ch. 28, 25—Every several city; i. e. every single city.
Est. 3, 6—He thought scorn; i. e. he was very angry.
Job 19, 19—Inward friends; i. e. confidential friends.
Ps. 18, 18—Prevented me; i. e. confronted me.



55, 15—Quick into hell; i. e. alive into hell.
67, 2—Thy saving help; i. e. thy effective help.
78, 41—Limited the Holy One; i. e. provoked the Holy One (R. V.).
118, 13—Thrust sore at me; i. e. violently attacked me.
Is. 1, 13—Cannot away with; i. e. cannot bear.
2, 4—Judge among; i. e. judge between.
3, 5—Ancient; i. e. old man.
3, 24—Rent; i. e. rope (R. V.).
Jer. 24, 2—Naughty figs; i. e. poor figs.
Ezek. 18, 25—Equal; i. e. proper.
Dan. 4, 16—Times; i. e. seasons.
Hos. 5, 2—Are profound to make slaughter; i. e. have gone deep, etc. (R. V.).
Hab. 2, 10—Consulted shame to thy house; i. e. brought shame.

The cases cited are only a few of the many archaisms which may be met with in the text of the A. V. A point worthy of special emphasis is the fact that great precaution must be taken in distinguishing between Hebraisms and archaisms. William Aldis Wright, frequently consulted by the writer, goes to the other extreme in his "Bible Word Book," London, 1884, of regarding every phrase, which is strange to persons speaking modern English, as archaic. Persons may easily be led to suppose that because an expression is not Hebrew it must be archaic. Such, however, is not the case. There are other elements in the English Bible besides the Hebrew and archaic. All texts in existence at the time the A. V. was made, were consulted, and the spirit of the languages, in which each of these was written, left its impress on the English text. Thus, for example, the Luther version, frequently consulted by the company of English translators, may be responsible for Germanisms. The expression "good courage," Deut.

31, 6, is certainly a reproduction of the German phrase "Guten Muthes." The fact that Germanisms abound in the A. V. was shown in a paper recently read by Rev. J. Hofman before the Johns Hopkins Philological Association. The paper in question is the basis of a dissertation on Germanisms in the A. V., to appear in the near future.



CHAPTER VI

Hebraisms in the New Testament

That biblical books, the original text of which is other than Hebrew, are not to be considered free from Hebraisms (a fact mentioned above) is the point to be considered and proved in the ensuing chapter. The books referred to are those constituting the N. T. Written, as the N. T. is, in Greek, it is not the Greek of the classics. Upon examination the language shows itself to be a Hebrew Greek dialect. We find not only terms used in the special sense of many Hebrew words, but also the use of the Greek article, pronouns, prepositions, numerals, cases of nouns, tenses of verbs, syntactical constructions, and idioms based on Hebrew analogy. Also in the translation of proper names one may recognize the influence of Hebrew. That the writers of the N. T. literature should employ a Greek with a distinctly Hebrew flavor is not surprising, when we bear in mind that they were for the most part natives of Palestine, made the O. T. the basis of their thought and utterances, quoted extensively from Pentateuch, Prophets and Hagiographa, and used Semitic dialects in their intercourse with one another, not to mention that many were born Jews. And had the writers used classic Greek it is questionable whether the people, whom they sought to reach, would have understood them. Blass says in his Grammar of the N. T., 1896:

"The national Hebrew or Aramaic element influenced Greek-writing Jews in a three-fold manner. In the first place it is possible that the speaker or writer, altogether

involuntarily or unconsciously, translated a phrase of his mother tongue by an exact corresponding phrase; again, that the reading and hearing of the O. T. in the Greek translation formed the writer's style, especially if he wanted to write in a solemn and dignified manner (just as profane writers borrowed phrases for a similar object from Attic writers); and finally a great portion of the N. T. writings (the first three Gospels and the first part of Acts) is to all appearances a direct working over of Hebrew or Aramaic materials. This was not a translation like that of the G, rendered word for word, with the greatest faithfulness and almost without regard to intelligibility, but it was convenient to adhere also in expression to the existing material instead of searching for good Greek expressions. The Hebraisms and Aramaisms are for the most part lexicographical; that is, they consist of the meaning which is attributed to a word (*σκάνδαλον* is the rendering of מכשול in the ethical sense, and thence *σκανδαλίζειν*) or of a literally rendered phrase (e. g. *προσωπονλαμβάνειν* נשא פנים to respect the person; therefore *προσωπολήμπτης-λημψία*); these expressions, which are not numerous, must have been current in Jewish and later in Christian communities. In the province of grammar there occurs a series of peculiarities in the use of prepositions, consisting partly of superfluous circumlocution; e. g. *ἀρέσκειν ἐνώπιόν τινος* instead of *τινί*, *πρὸ προσώπου τῆς εἰσόδου αὐτοῦ* 'before him;' partly in an extended use of certain prepositions, such as *ἐν* (*ἐπί*) on the basis of the analogy of the Hebrew ב; also in the use of the article and the pronouns much has been carried over, to which must be added periphrasis for the simple tense by means of *ἦν* etc., with the participle, and other examples."



Another quotation of force in this connection is Blass's remark on page 2 of the Introduction to his Grammar:

"Undoubtedly the Greek translators of the O. T. show a great affinity of language, but their translations are slavishly literal; no one ever spoke so, not even the Jewish translators."

In the subsequent pages of the book, where Blass discusses the grammar of the N. T. Greek, he illustrates by the citation of numerous examples the Hebrew lexicographical and syntactical influence. A number of these examples are here instanced. Bearing this influence in mind we can readily realize how the English of the N. T., as well as that of the O. T., should contain Hebraisms, although the N. T. is written in Greek. I here use the term Hebraism in the wider sense of Semitic idiom.

Blass regards as Hebrew in character the following:

λαὸς περιούσιος (T 2, 14) "a people peculiar;" i. e. עם סגלה (Bl. p. 64).

τὶ ἐμοὶ καὶ σοί (Mt 8, 29 etc.) "What have we to do with thee;" i. e. מה לי ולך (Judg. 11, 12) (Bl. p. 73).

μακάριος ἀνὴρ ὃς (Ja. 1, 12) "Blessed is the man who;" i. e. אשרי האיש (Ps. 1, 1) (Bl. p. 73).

ἵλεώς σοι (Mt 16, 22) *εἰρήνη ὑμῖν* "Favorable to thee;" i. e. שלום לך (Bl. p. 74).

εὐλογητὸς ὁ θεός (II Cor. 1, 3) "Blessed be God;" i. e. ברוך אלהים (Ps. 66, 20) (Bl. p. 74).

ἰδού "Behold;" i. e. הנה (Bl. p. 74).

The use of the feminine instead of the neuter gender:

E. g. *παρὰ κυρίου ἐγένετο αὕτη καί ἐστιν θαυμαστή* (Mt 21, 42) "From the Lord was this and it is wonderful;" i. e. זאת (Bl. p. 82).

The use of the plural in some substantives:

E. g. *εἰς τοὺς αἰῶνας τῶν αἰῶτων* (G 1, 5) "to the ages of the ages;" i. e. עולמים.

οὐρανοί "heaven;" i. e. שמים.

οἰκτιρμοί "mercy;" i. e. רחמים (Bl. p. 88).

ἐν (*εἰς*) (Mt 5, 34); i. e. ב (Bl. p. 87).

τι ἀπό τινος (Mt 11, 25) *ἀπὸ σοφῶν*; i. e. מן (Bl. p. 90).

ὁδὸν θαλάσσης (Mt 4, 15); i. e. דרך (Bl. p. 93).

Verbs of superiority and rulership taking the genitive:

E. g. *ἐπὶ τῆς γῆς* (Rev. 5, 10); *ἐπί τινα* (Lk. 1, 33); i. e. מלך על (Bl. p. 103) "over the earth."

Dative of possession:

E. g. *ἐὰν γένηται ἀνδρὶ ἑτέρῳ* (R. 7, 3); i. e. היה לאיש (Bl. p. 109) "if she be to another man."

Dative of companionship:

E. g. *πόλεμον ποιεῖν μετά τινος* (Rev. 11, 7); i. e. עם (Bl. p. 111) "make war with any one."

Dative of means or instrument:

E. g. *ὁδῷ*; i. e. הלך לדרכו (Bl. p. 116).

γάμῳ γαμεῖν "in real wedlock."

φυγῇ φεύγειν "to flee quickly" cf. form like מות ימות (Bl. p. 111).

Locative dative:

E. g. *ἡμέρᾳ καὶ ἡμέρᾳ* (II C. 4, 16) "day by day;" i. e. יום ויום (Bl. p. 117).

Confusion of:

εἰς and *ἐν*; i. e. ב (Bl. p. 120).

τῷ σῷ ὀνόματι; i. e. בשם (Bl. p. 121).

Prepositions with genitive:

E. g. *ἀνθ' ὧν* (L 1, 20); i. e. תחת אשר (Bl. p. 122).

ἀντὶ τούτου (E 5, 31); i. e. על־כן (ibid.).

ἀπό; i. e. מן (Bl. p. 123).

ἐκ μέσου; i. e. מתוך (Bl. p. 126).

πρὸ προσώπου; i. e. לפני (ibid.).

ἐκ χειρός τινος; i. e. מיד (Bl. p. 127).

Prepositions with dative:

Of *ἐν* Blass says, on page 127: "The use of *ἐν* is extended by the imitation of the Hebrew construction with ב. It signifies instrumentality and also personal action."

Cardinal numbers:

The Hebrew אחד is a model for the N. T. omission of the article.

E. g. *θεός, κύριος* (J 8, 2); i. e. יהוה (Bl. p. 144).

ἔθνη; i. e. גוים (Bl. p. 145).

πᾶσα σάρξ (Mt. 24, 22); i. e. כל בשר (Bl. p. 158).

δρκαν ὃν ὤμοσεν instead of *τοῦ ὅρκου οὗ* (L. 1, 73); i. e. מקום אשר (Bl. p. 171).

Pleonastic position of personal pronoun after a relative:

ὅπου · · · ἐκεῖ (Ap. 12, 6); i. e. אשר שם (Bl. p. 171).

τί meaning "how" (Mt. 7, 14); i. e. מה (Bl. p. 173).

"No one" usually *οὐδείς* or *μηδείς* is in the N. T. *οὐ (μή) · · · πᾶς* (Mt. 24, 22); i. e. לא · · · כל.

πᾶς · · · οὐ; i. e. כל · · · לא (Bl. p. 174).

προστίθεμαι; i. e. ל · · · יוסיף.

ἐλάλησεν λέγων like *ἐκραξεν λέγων* or *ἀπεκρίθη λέγων*; i. e. ידבר · · לאמר (Bl. p. 227).

This really means, "He said speaking" instead of "He spoke saying."

Pleonastic usage of participle:

E. g. ἀναστάς (L. 15, 18); i. e. קוּם.

πορευθείς (Mt. 25, 16); i. e. הלך (Bl. p. 248).

εἰ after an oath (Mk. 8, 12); i. e. אם (Bl. p. 266).

Parallelisms:

On page 293 of his Grammar, Blass says: "In the N. T., antithesis and other parallelisms are developed to a marked degree, not only in the letters of Paul, but also in the Apostles; more especially in Matthew and Luke. In the latter, viz.: Matthew and Luke, this is the case, on account of the classical Hebrew epigrammatic style; in the letters of Paul as the outlet of dialectics and rhetoric."

CHAPTER VII

Lexicographical Hebraisms

Inasmuch as a Hebraism is the exact rendering of the Hebrew idiom in English, we find that Hebraisms of the Bible may be classified under two heads:

(a) Lexicographical Hebraisms.

(b) Syntactical Hebraisms.

A lexicographical Hebraism is the literal rendering into English of a Hebrew word or combination of Hebrew words, thus giving to the English equivalents usage and connotation, which from our point of view they do not warrant.

A syntactical Hebraism is the preservation in English of the order of parts of speech, phrases and clauses, as customary in Hebrew, although English syntax may not sanction it.[1]

Our intention in the ensuing chapters is to discuss a number of distinct Hebraisms, both lexicographical and syntactical, selected from various parts of the Bible.

(a) *Some Lexicographical Hebraisms.*

In this chapter attention will be called to single words like nouns, adjectives, verbs and other parts of speech,

[1] It may be of interest to have a similar influence of the Hebrew text on the Greek and Latin versions indicated by the citation of an example. Ps. 122,3: כעיר שחברה יחד לה G renders ὡς πόλις, ἡ ἡ μετοχὴ αὐτῆς and J "ut civitas cujus participatio ejus." The construction אשר ל . . . is here exactly reproduced in the one case by ἡ . . . αὐτῆς and in the other by "cujus . . . ejus."

which, in the English translation, preserve the original meaning of the word, instead of giving the derived meanings really intended by the text; and hence belong to the lexicographical class. The passages cited are but single instances oft recurring in the Scriptures.

Many of the books of the Bible are composite in structure. This is especially so in the case of the Pentateuch, and the books known as the Earlier Prophets (including Joshua, Judges, I and II Samuel, I and II Kings, and I and II Chronicles). The various component elements are the products of different writers. These pre-existent documents are: (a) the Judaic document, (J), called so because the product of the Judaic or Southern Kingdom; (b) the Ephraimitic document, (E), because written in Ephraim or the Northern Kingdom; (c) the Priestly document, (P), treating especially of the priestly functions and ceremonial, and including the Law of Holiness, (H) (the oldest structure of the priestly code); and (d) the Deuteronomic Code (D), the original portion of which was discovered in the eighteenth year of King Josiah, the great reformer of Judah, 621 B. C. The letters D, H, J, P, used heretofore and to be used in subsequent pages, are employed in the sense in which the Higher Critics use them.

D stands for Deuteronomy	which	originated	about	621 B. C.
D^2 for later additions to D	"	"	"	550 B. C.
E for Ephraimitic document	"	"	"	750 B. C.
E^2 for later additions to E	"	"	"	650 B. C.
J for Judaic document	"	"	"	850 B. C.
J^2 for later additions to J	"	"	"	650 B. C.
JE for combination of J and E	"	"	"	640 B. C.
H for Law of Holiness	"	"	"	570 B. C.
P for Priestly document	"	"	"	500 B. C.
P^2 for later additions to P	"	"	bet.	440-400 B. C.
M for Midrashic elements				
R for Redactor or Editor.				

A. NOUNS

1. "*Flesh*" (בשר) signifies:
   a. muscles, fat and other tissues, covering the bones of man and other animals.
      "Well favored kine and fat-flesh." Gen. 41, 2 (E).
   b. meat.
      "The flesh that toucheth." Lev. 7, 19 (P).
   c. body.
      "The hair of my flesh." Job 4, 15.
   d. kinsman.
      "He is our brother and our flesh." Gen. 37, 27 (J^2).[2]
   e. creatures (including animals).
      "The end of all flesh is come before me." Gen. 6, 13 (P).
      i. e. I have decided to exterminate all living creatures.
   f. mankind.
      "All flesh shall see it." Is. 40, 5.
   g. Pudenda viri.
      "Running issue out of his flesh." Lev. 15, 2, 3 and 7 (P).
      i. e. Inflammatory discharge from his urethra (gonorrhœa).
2. "*Blood*" (דם).
   a. fluid in arteries and veins.
      "The people did eat them with the blood." I Sam. 14, 32 (J).
   b. murder.
      "Conceal his blood." Gen. 37, 26 (J^2).
   c. blood-guiltiness.
      "Bring not blood upon thy house." Deut. 22, 8 (D).
   d. innocent person.
      "Thou sin against innocent blood. I Sam. 19, 5 (E).
   e. blood stains, cf. P. B.
      "Purge the blood of Jerusalem." Is. 4, 4.

[2] Cf. Assy. bišru.

f. relative.
"Between blood and blood." II Chron. 19, 10.
g. juice.
"The blood of grapes." Gen. 49, 11 (J).

It would not be at all surprising if the well-known English proverb, "Blood is thicker than water," meaning that blood relationship is a strong claim upon one's sympathies, was inspired by the scriptural use of "blood" in the sense of "relative" or "kinsman."

3. "*Head*" (ראש).

a. a part of the body.
"It shall bruise thy head." Gen. 3, 15 (J).[3]
b. leader.
"Wast thou not made the head of the tribes?" I Sam. 15, 17 (E).
c. the beginning of a stream.
"Became into four heads." Gen. 2, 10 (J^1).
i. e. Divided itself into four branches.
d. instead of personal pronoun.
"Take away thy master from thy head." II K. 2, 3.[4]

[3] Gen. 3, 15, "It shall crush thy head and thou shalt bruise his heel" is by the church regarded the protevangelium, first biblical announcement of the Gospel on account of the church's allegorical interpretation of this incident. It has, however, no more reference to the Virgin Mary because of the use of "ipsa" in J than it has to Christ. Even such men as Strack (Strack—Zoeckler Kom), Holzinger (Marti Series) and Gunkel (Nowack Series) surprisingly cling to the protevangelium despite their critical attitude on other parts of the Scriptures.

[4] This phrase, as Professor Haupt suggests, is as pregnant with meaning as the English phrase, "high-handed act," and the German phrase, "Jemand etwas vor der Nase wegnehmen."



4. "*Face*" (פנים).

a. front of the head.
"And every one had four faces." Ezek. 1, 6.

b. in place of personal pronoun.
"Laid before their faces all these words." Ex. 19, 7 (RJE).

c. front of an object.
"The breadth of the face of the house." Ezek. 41, 14.

d. surface.
"Upon the face of the waters." Gen. 1, 2 (P).

5. "*Mouth*" (פה).

a. organ of speech.
"Lay their hand upon their mouth." Mi. 7, 16.

b. speech.
"Who hath made man's mouth." Ex. 4, 11 (J).

c. testimony.
"At the mouth of two witnesses." Deut. 17, 6 (D).

d. boast.
"Where is now thy mouth?" Judg. 9, 38 (J).

e. statement.
"I have opened my mouth unto the Lord." Judg. 11, 35 (E).

f. unanimity (if preceded by "one").
"Declare unto the king with one mouth." I K. 22, 13.

g. through.
"By the mouth of Jeremiah." Ezr. 1, 1.

h. dictation.
"Baruch wrote from the mouth of Jeremiah." Jer. 36, 4.

i. instead of personal pronoun when used figuratively.
"Thy mouth hath testified." II Sam. 1, 16 (E).

j. opening (when used figuratively).
"The stone from the well's mouth." Gen. 29, 3 (J^3).

6. "*Eye*" (עין).
   a. organ of body.
      "See not the ground with his eyes." Ezek. 12, 12.
   b. forehead.
      "For a memorial between thine eyes." Ex. 13, 9 (D).
   c. intent.
      "His eye shall be evil toward his brother." Deut. 28, 54 (D).
   d. attention.
      "Let them not depart from thy eyes." Prov. 4, 21.
   e. guide or betrayer.
      "Thou mayest be to us instead of eyes." Numb. 10, 31 (JE).
   f. instead of reflexive pronoun.
      "My eyes even seeing it." I K. 1, 48.

7. "*Voice*" (קול).
   a. human utterance.
      "The voice is Jacob's voice." Gen. 27, 22 (E).
   b. sound.
      "Heard the voice of your words." Deut. 1, 34 (D^3).[8]
   c. advice.
      "Hearkened to the voice of Sarai." Gen. 16, 2 (J^2).
   d. allowed.
      "God answered him by a voice." Ex. 19, 19 (JE).

8. "*Hand*" (יד).
   a. organ of body.
      "Hands of Esau." Gen. 27, 22 (E).
   b. power.
      "Behold thy maid is in thy hand." Gen. 16, 6 (J^2).
   c. leadership.
      "Under the hand of Moses." Numb. 33, 1 (P).

[8] In the familiar passage Gen. 3, 8, J וישמע את־קול יהוה אלהים מתהלך בגן translators of A. V. understood "voice of the Lord walking" to mean "voice of the Lord calling them," whereas the meaning of the Hebrew really is, "the sound of his footsteps."

d. supervision.
"All that he had in Joseph's hand." Gen. 39, 6 (E).
e. possession.
"In whose hand the cup is found." Gen. 44, 17 (J).
f. blow.
"Die under his hand." Ex. 21, 20 (E).
g. violence. Cf. P. B.
"Cast down with the hand." Is. 28, 2.
h. external influence.
"Was cut out without hands." Dan. 2, 34.
i. instead of personal pronoun.
"Who hath required this at your hand." Is. 1, 12.

9. "*Heart*" (לבב or לב).

The Gesenius-Buhl Dictionary of the O. T. states that the Hebrew לב is used in the Bible:

1. As seat of life.
2. Centre of spiritual life.
3. Seat of will.
4. Centre of the moral life.
5. In the sense of middle. In Assyrian "libbu" is often used in this manner.

In the light of this explanation the justification of the following senses is patent:

a. breast.
"The breastplate upon his heart." Ex. 28, 29 (P).
b. for personal pronoun.
"My heart rejoiceth in the Lord." I Sam. 2, 1.
c. for reflexive pronoun (if used figuratively).
"If thou shalt say in thy heart." Deut. 7, 17 (D).
i. e. If you yourself think so.
d. wish.
"That which is in mine heart." I Sam. 2, 35 (RD).
e. judgment.
"An understanding heart." I K. 3, 9.
f. motive.
"Clean hands and a pure heart." Ps. 24, 4.

g. mind.
"Kept the matter in my heart." Dan. 7, 28.
h. spirit.
"My heart and my flesh crieth out." Ps. 84, 2.
i. desire.
"Seek not after your own heart." Numb. 15, 39 (P).
j. courage.
"Let no man's heart fail." I Sam. 17, 32 (E).
k. excitement.
"While his heart is hot." Deut. 19, 6 (D).
l. affections.
"Stole the hearts of the men." II Sam. 15, 6 (J).
m. middle.
"In the heart of the sea." Ex. 15, 8 (RJ).

10. "*Soul*" (נפש).[6]

a. life.
"My soul was precious in thine eyes." I Sam. 26, 21 (E).
b. head.
"The stream had gone over our souls." Ps. 124, 4.
c. person.
"And all the souls that came." Ex. 1, 5 (P).
d. for personal pronoun.
"My soul shall live." Gen. 19, 20 (J).
e. for reflexive pronoun.
"Keep thy soul diligently." Deut. 4, 9 (D^2).

11. "*Father*" (אב).

a. male parent.
"A man leave his father." Gen. 2, 24 (J).
b. ancestor.
"Brought your fathers out." I Sam. 12, 6 (E).

[6] Original meaning of נפש is "breath," "wind." Cf. נפשו נחלים תלהט "his breath kindleth coals," Job 41, 21. Cf. also Eth. naffâs "wind" and Arab. منفس "airhole."

c. first of a class.
"Father of all such as handle." Gen. 4, 21 (J).
d. benefactor.
"A father to the poor." Job 29, 16.
e. advisor.
"A father to Pharaoh." Gen. 45, 8 (E).

12. "*Son*" (בן).
a. male child.
"And bare a son." Ex. 2, 2 (E).
b. boy.
"My beloved among the sons." Cant. 2, 3.
c. member of a guild.
"Sons of the prophets." II K. 2, 15.[7]
d. descendant.
"Ordinance to thee and thy sons." Ex. 12, 24 (J).
e. train.
"Arcturus with his sons." Job 38, 32.[8]

13. "*Daughter*" (בת).
a. female child.
"Daughter of Pharaoh." Ex. 2, 5 (E).
b. maidens.
"Daughters of Jerusalem." Cant. 1, 5.
c. town.
"Let the daughters of Judah be glad." Ps. 48, 11.
d. communities. Cf. PB.
"Daughters of Moab." Is. 16, 2.
e. sons (when used with names of cities).
"Daughter of Babylon." Ps. 137, 8.[9]

[7] Prophecy was a profession handed down from father to son. Cf. Diodorus of Sicily, 2, 91 παις παρὰ πατρὸς διαδέχεται Cf. also use of Assy. mâru "child" and binu "son" (Del. Assy. Dict.)

[8] Cf. R. V., "The bear with her train." "Arcturus" is Ursa Major. Several distinguished exegetes refer it to Alcyone, the brightest star among the Pleiades.

[9] This is simply due to the fact that the feminine in Hebrew is used as collective noun. בת "daughter" for "sons."

14. "*Brother*" (אח).

a. children of the same parent.
"Simeon and Levi are brethren." Gen. 49, 5 (J).

b. relative.
"His brother Lot." Gen. 14, 16 (P^s).

c. fellow countrymen.
"Is there never a woman among the daughters of thy brethren?" Judg. 14, 3.

d. friend.
"And Jacob said unto them, My brethren, whence be ye?" Gen. 29, 4.

e. member of the same caste.
"Shall minister with their brethren." Numb. 8, 26 (P).

f. like.
"I am a brother to dragons." Job 30, 29.

15. "*Burden*" (משא).

a. task.
"Get you unto your burdens." Ex. 5, 4 (JE).

b. hardship.
"Looked on their burdens." Ex. 2, 11 (E).

c. responsibility.
"Thou layest the burden of all this people upon me." Numb. 11, 11.

d. oracle. Cf. P. B.[10]
"Burden of Babylon." Is. 13, 1.

Cf. מבשרת "a company of messengers;" lit. a female messenger; also Gr. ἡ ἵππος for οἱ ἵπποι, vide Ges. Heb. Gram. par. 122 s.; P. B. Hebrew text of Ezek. 182a Rem. 45, 14.

[10] משא is often used in the sense of reciting. משא means recitation, which the Ancient Versions translate "burden." When A. V. translates וישא משלו Numb. 23, 7 (JE), "he took up his parable," the real meaning is "he recited his poetry." Murray in his New English Dictionary remarks: משא burden, used in the English Bible, like "onus" in the Vulgate. G has ῥῆμα, λῆμμα, δρομα. But it is generally taken in English to mean a burdensome or heavy lot, or fate.

e. substance.
"The burden of the word." Mal. 1, 1.

16. "*Day*" (יום).

a. daytime, in contradistinction to night. Cf. Arab.

يوم

"It is yet high day." Gen. 29, 7 (J^2).
b. period covering twenty-four hours.
"Day by day there came." I Chron. 12, 22.
c. occasion.
"Day of my distress." Gen. 35, 3 (E).
d. life.
"In the days of Abraham." Gen. 26, 1 (JE).
e. term.
"My days are fulfilled." Gen. 29, 21 (J^2).
f. age.
"Days should speak." Job 32, 7.

Cf. Hebrew expressions like בא בימים Gen. 18, 11; Josh. 23, 1, rendered "well stricken in age," i. e. advanced in age or days.

17. "*End*" (קץ or אחרית).

a. extremity.
"In the end of his field." Gen. 23, 9 (P).
b. fate.
"Then understood I their end." Ps. 73, 17.
c. extermination.
"End of all flesh." Gen. 6, 13 (P).
d. finally.
"His latter end shall be that he perish forever." Numb. 24, 20 (JE).

18. "*Heaven*" (שמים).

a. sky.
"In the open firmament of the heaven." Gen. 1, 20 (P).
i. e. On the face of the expanse of heaven.

b. air.
"The fowls of heaven." Job 35, 11.
c. God's dwelling place.
"The Lord God of Heaven." II Chron. 36, 23.

19. "*House*" (בית).

a. place of shelter.
"Into your servant's house." Gen. 19, 2 (J^2).
b. palace.
"Pharaoh's house." Gen. 45, 16 (E).
c. temple.
"House for the name of the Lord." II Chron. 2, 1.
d. place.
"From the house of bondage." Ex. 13, 14 (D).
e. receptacle.
"Houses of clay." Job 4, 19.[11]
f. dynasty.
"House of Saul and house of David." II Sam. 3, 6 (J).
g. family.
"House of their fathers." Numb. 1, 2 (P).
h. nation.
"House of Israel." Ex. 16, 31 (P).

20. "*Judgment*" (שפטים or משפט).

a. Justice.
"Against the gods I will execute judgment." Ex. 12, 12 (P).
b. trial.
"Stand in judgment." Numb. 35, 12 (P).
c. justness. Cf. P. B.
"Thy judgment as the noonday." Ps. 37, 6.
d. due.
"Have taken away my judgment." Job 27, 1.
e. ordinance or regulation.
"The judgments which thou shalt set." Ex. 21, 1 (E).

[11] Cf. בתי נפש Is. 3, 20 "diadems," P. B.

21. "*Name*" (שם).

a. word denoting person or thing.
"The name of the first." Gen. 2, 11 (J^2).
b. fame.
"That my name may be declared." Ex. 9, 16 (JE).
c. report.
"Bring up an evil name upon her." Deut. 22, 14 (D).
d. spirit.
"My name might be therein." I K. 8, 16.
e. for divine spirit.
"My name is in him." Ex. 23, 21 (JE).[12]

22. "*Seed*" (זרע).

a. grain of seed.
"Herb yielding seed." Gen. 1, 11 (P).
b. posterity.
"Thy seed and her seed." Gen. 3, 15 (J).[13]
c. race.
"Seed of evil doers." Is. 1, 4.

23. "*Shame*" (בוש).

a. disgrace.
"Let them be confounded and put to shame." Ps. 35, 4.

[12] Note in this connection the intentional avoidance of יהוה or even אלהים by Jews. In Mishnah Yoma, 3, 8, where the formula of the High Priest's confession on the Day of Atonement is given, we read: וכך היה אומר אנא השם "Thus the priest used to say, O Name (i. e. O God), etc." For fuller treatment of substitutes for tetragrammaton vide writer's paper, "The Name of God," *Reform Advocate*, May 8, 1897. Driver, in commenting on Lev. 24, 11, (P), "And the Israelitish woman's son blasphemed the Name" (את־השם), calls attention to the use of השם for יהוה and suggests the reading את־יהוה instead of את־השם. (Cf. Hebrew text P. B.).

[13] Cf. Latin semen, "race;" also Gr. *σπέρμα*, offspring, progeny.

b. disappointment.
"He returned with shame of face to his own land." II Chron. 32, 21.
c. deride.
"Ye have shamed the counsel of the poor." Ps. 14, 6.[14]

24. "*Word*" (דבר).
a. remark.
"Is not this the word that we did tell?" Ex. 14, 12 (JE).
b. command.
"By the word of the Lord." I K. 13, 1.
c. report.
"Brought word again." Josh. 14, 7 (D^2).
d. advice.
"According to the word of Moses." Ex. 8, 13 (P).
e. claim.
"That your words may be proved." Gen. 42, 16 (E).
f. memoirs.
"The words of Nehemiah." Numb. 1, 1.

B. DEMONSTRATIVE PRONOUN

"*This*" (זאת or זה).
a. person close at hand.
"This wicked Haman." Est. 7, 6.
i. e. Wicked Haman here.
b. object near by.
"This Jordan." Gen. 32, 10 (J^2).
i. e. The Jordan here.

[14] P. B. translates: "Ye would fain bring to naught the faith of the godly." In a note this explanation is given, "i.e. the practical conviction, on which the godly found their faith, viz.: the assurance that JHVH is their refuge. The wicked who in this passage are heathens would fain prove by the evidence of facts that this conviction is erroneous."

c. period of time at hand.
"This day." Gen. 35, 20 (E).
i. e. To-day.
d. period of time past.
"This twenty years." Gen. 31, 38 (J).
i. e. it is now twenty years that. Wickliffe reads: "Therfor twenti wynter haue I ben with thee?" and, "Was I with thee herfore twenti year?"
e. number of occasions past.
"These two times." Gen. 27, 36 (J).
i. e. twice already. Cf. Gen. 43, 10; 45, 6; Numb. 14, 22; Deut. 8, 2; Judg. 16, 15; Est. 4, 11; Zach. 7, 3; I Sam. 29, 3.[15]

C. ADJECTIVES

1. *"Fat"* (טוב or שמן).
a. fertile.
"A fat land." Neh. 9, 25.
b. prosperous.
"Grew fat." Deut. 32, 15.

2. *"Good"* (טוב).
a. wholesome.
"Knowing good and evil." Gen. 3, 5 (J).[16]

[15] In the Ancient Versions we have particles corresponding to זה J has sometimes "en" or "jam;" G has ἡδη in Gen. 43, 10; but the demonstrative pronoun elsewhere; S has ܗܵܠ or ܗܵܕ, T has דנן.

[16] The real meaning of this phrase is to know what is wholesome and what is injurious; i. e. to lose one's childlike innocence. Not to know good and evil means to be like a child, either childlike, very young or very old, childish, a dotard, whose intellect is impaired by old age. Cf. German "kindlich" and "kindisch." Cf. what Barzillai said to David: "I am this day four-score years old; and can I discern between good and evil?" II Sam. 19, 35 (J).

b. best quality.
"The gold is good." Gen. 2, 12 (J^3).
c. fat.
"Good kids of the goats." Gen. 27, 9 (J^2).
d. fruitful.
"Possess the good land." Deut. 6, 18 (D).
e. favorable.
"Interpretation was good." Gen. 40, 16 (E).
f. courteous.
"Speak good words to them." I K. 12, 7.
g. redeeming.
"There are good things found in thee." II Chron. 19, 3.
h. extreme.
"Good old age." Gen. 15, 15 (JE).
i. fit.
"Good for food." Gen. 2, 9 (J).

3. "*Great*" (גדול).

a. large, with respect to measure.
"Great lights." Gen. 1, 16 (P).
b. high.
"Great mountain." Zach. 4, 7.
c. powerful.
"Make thee a great nation." Gen. 12, 2 (J^2).
d. rich.
"The man was very great." I Sam. 25, 2 (J).
e. loud.
"A great cry." Ex. 11, 6 (J).
f. eventful.
"Great shall be the day," Hos. 1, 11.

4. "*Heavy*" (קשה or כבד).

a. ponderous.
"As an heavy burden." Ps. 38, 4.
b. difficult.
"Thing is too heavy for thee." Ex. 18, 18 (JE).
c. dull.
"Make their ears heavy." Is. 6, 10.

d. tired.
"Moses' hands were heavy." Ex. 17, 12 (JE).
e. unfavorable.
"Heavy tidings." I K. 14, 6.

5. "*Uncircumcised*" (ערל).

a. Gentiles.
"Garrison of these uncircumcised." I Sam. 14, 6 (J).
b. unclean.
"The fruit thereof as uncircumcised." Lev. 19, 23 (H).
c. deaf.
"Their ear is uncircumcised." Jer. 6, 10.
d. lacking eloquence.
"Who am of uncircumcised lips." Ex. 6, 12 (P).
e. faithless.
"If then their uncircumcised hearts he humbled." Lev. 26, 41 (H).

D. PREPOSITIONS

1. Superfluous prepositions.
a. *after*, in "pursued after"
as expressed by רדף אחרי Ex. 14, 8 (P).
b. *down*, in "went down to buy corn in Egypt"
as implied in ירד Gen. 42, 3 (E).[17]
c. *into*, in "came into the house"
as implied in בוא Gen. 24, 32 (J^2).
d. *out of*, in "gone out of the land"
as implied in יצא Ex. 19, 1 (P).
e. *up*, in "rose up to comfort him"
as implied in קום Gen. 37, 35 (J^2); or עלה Ex. 24, 1 (JE).

[17] Cf. English phrase, "go down town," or phrase in Baltimore, "go down to Washington." "Went down" is used because the brothers of Joseph descended from Palestine, a mountainous country, to Egypt, a plain.

f. *with*, in "blow with the cornets" as expressed by ב ···· תקע Numb. 10, 3 (P^s).[18]

2. Unidiomatic prepositions:

a. *after* instead of "for."
"Lament after" אחרי ···· וינהו I Sam. 7, 2 (E^s).

b. *before* for "on account of."
"Mourn before Abner" לפני ספדו II Sam. 3, 31 (J).

c. *before* for "against."
"My sin before thy father" חטאתי לפני אביך I Sam. 20, 1 (J).

d. *before* for "in."
"Before the street" לפני הרחוב Neh. 8, 3.

e. *before* for "near."
"Before Gibeon" על־נבעון Josh. 10, 5 (E).

f. *before* for "to."
"Read before the king" לפני המלך Est. 6, 1.

g. *Even unto* for "as far as."
"Even unto Gaza" עד־עזה II K. 18, 8.

h. *in* for "from."
"Truth in his heart" בלבבו Ps. 15, 2.

i. *in* for "at."
"In the gate" בשער II Sam. 19, 8 (J).

j. *in* for "on."
"In the day" ביום Gen. 2, 17 (J).[19]

k. *out of* for "in."
"Out of Zion" מציון Ps. 20, 2.

l. *over* for "on."
"Over Nebo" על־נבו Is. 15, 2.

[18] The ב here is the ב instrumenti. "To play with" in English would mean "to play as with a toy." Cf. Shakspeare's "Hamlet," Act 3, Scene 2. The prince says to Guildenstern, "You would play upon me." If a preposition is used in English at all, "upon" should take the place of the Hebrew "with."

[19] Note the difference between the idiomatic, "in the mountains," and such an unwarranted phrase as "in the mountain" for "on the mountain."

m. *over* for "of."
"King over Gilead" אל הגלעד II Sam. 2, 9 (J).
n. *to* for "with."
"Thou shalt do to Ai" לעי Josh. 8, 2 (D^2).
o. *under* for "at foot of."
"Under Mount Hermon" תחת הר Josh. 13, 5 (D^2).
p. *upon* for "to."
"Give light upon the earth" על־הארץ Gen. 1, 15 (P).
q. *with* for "against."
"Fought with Israel" עם־ישראל Ex. 17, 8 (JE).[20]
r. *with* for "on."
"With psalteries" בכלי I Chron. 16, 5.
s. *with* for "like."
"Was delivered of a child with her" עמה I K. 3, 17.[21]

E. VERBS

1. *"Call"* (קרא).
a. name.
"To see what he would call them." Gen. 2, 19 (J).
b. proclaim.
"Call peaceably unto them." Judg. 21, 13 (R).
c. preserve.
"In Isaac shall thy seed be called." Gen. 21, 12 (E).
d. invite.
"Thy servant hath he not called." I K. 1, 19.
e. bear.
"This house which is called by my name." Jer. 7, 10.

[20] Cf. "pugnare cum aliquo" and "adversus aliquem." In Greek, on the other hand, *μάχεσθαι σύν τινι* means to fight with the assistance of and under the protection of, etc.

[21] This use of "with" explains the famous passage of Eccl. quoted by Schopenhauer: "Wisdom is good with an inheritance," Eccl. 7, 11, which really means "Wisdom is as good as an inheritance." Vide Haupt's Book of Eccl., Oriental Studies of Oriental Club of Phila., 1894, p. 266.

f. summon.
"Pharaoh called for Moses." Ex. 10, 16 (JE).
g. invoke.
"Have not called upon thy name." Ps. 79, 6.

2. "*Hear*" (שמע).
a. power to detect sound.
"Mine ear hath heard." Job 13, 1.
b. listen.
"Would not hear me." Deut. 3, 26 (D^2).
c. notice.
"Hath heard thy affliction." Gen. 16, 11 (J^2).

3. "*Keep*" (שמר).
a. guard.
"Kept the door." II K. 12, 9.
b. guide.
"Keep the feet." I Sam. 2, 9 (R).
c. obey.
"Keep his statutes." Deut. 4, 40 (D^2).
d. observe.
"Ye shall keep the sabbath." Ex. 31, 16 (P).
e. store up.
"Keep food." Gen. 41, 35 (J^2).
f. do right.
"Keep the way." Gen. 18, 19 (D^2).

4. "*Know*" (ידע).
a. realize.
"They knew that they were naked." Gen. 3, 7 (J).
b. pay attention to.
"The Lord knoweth the way of the righteous." Ps. 1, 6.
c. acknowledge.
"My God, we know Thee." Hos. 8, 2.
d. experience.
"As had known all the wars." Judg. 3, 1 (R).
e. choose.
"I know thee by name." Ex. 33, 12 (J).
f. acquire.
"To know wisdom and instruction." Prov. 1, 2.

g. have sexual intercourse.
"Bring them unto us, that we may know them." Gen. 19, 5 (J^2).[23]

5. "*Make*" (עשה).

a. form.
"He made all the vessels of the altar." Ex. 38, 3 (P).
b. prepare.
"Made a feast." II Sam. 3, 20.
c. create.
"God made the firmament." Gen. 1, 7.
d. grant.
"Made a release." Est. 2, 18.
e. yield.
"Shall he eat nothing made of the vine tree." Numb. 6, 4 (P).
f. worship.
"Unto the place of the altar which he made there first." Gen. 13, 4 (J^2).[23]

6. "*Melt*" (מוג or נמס).

a. become liquid.
"When the sun waxed hot it melted." Ex. 16, 21 (P).
b. become disheartened.
"All the inhabitants shall melt away." Ex. 15, 15 (R).[24]
c. tremble. Cf. P.B.
"He uttered his voice, the earth melted." Ps. 46, 6.

[23] Cf. Gr. γιγνώσκω, Syr. ܝܕܥ, Arab. عرف, Assyr. lamâdu.

[23] Cf. Adler Am. Or. Soc. Baltimore, Oct., 1884, Art. 11.

[24] The phrase, "heart melted," often occurring in the A. V., should here be noted. One might be led to suppose that it means "the heart melted in pity." Such, however, is not the case. It always signifies to become disheartened, as understood by the ancient Hebrews. Contrast "heavy-hearted" in Hebrew; that is, "obstinate."

7. "*Remember*" (זכר).

a. to bear in mind.
"God remembered Noah." Gen. 8, 1 (P).
i. e. thought again of Noah.

b. recall.
"Joseph remembered the dreams." Gen. 42, 9 (E).

c. considered.
"God remembered Abraham." Gen. 19, 29 (P).

d. favor.
"Remember me, I pray thee." Judg. 16, 28 (J).

8. "*Return*" (שוב).

a. come back.
"Abraham returned unto his place." Gen. 18, 33 (J).

b. repent.
"Returned to thee with all their heart." II Chron. 6, 38.

c. reinstated.
"Ye shall return, every man unto his possession." Lev. 25, 10 (P).

d. revert.
"Field shall return unto him." Lev. 27, 24 (P).

e. recurrence of set day.
"At the return of the year." I K. 20, 26.

9. "*See*" (ראה).

a. behold.
"When he saw them." Gen. 18, 2 (J^3).

b. examine.
"The Lord came down to see the city." Gen. 11, 5 (J).

c. contemplate.
"Let me not see my wretchedness." Numb. 11, 15 (J).

10. "*Serve*" (עבד).

a. work.
"Jacob served seven years." Gen. 29, 20 (J^2).

b. be tributary.
"Make covenant with us and we will serve thee." I Sam. 11, 1 (J).
c. worship.
"Ye shall serve God." Ex. 3, 12 (JE).

11. "*Turn*" (שוב or כור or נטה).
a. approach.
"I will turn aside and see." Ex. 3, 3 (JE).[25]
b. stop.
"He turned aside and sat down." Ruth 4, 1.
c. calm.
"Turn from thy fierce wrath." Ex. 32, 12 (JE).
d. cease.
"Yet turned not aside from following the Lord." I Sam. 12, 20 (E).

12. "*Write*" (כתב).
a. set down for reading.
"He shall write them a copy of this law." Deut. 17, 18 (D).
b. record.
"Write this for a memorial in a book." Ex. 17, 14 (JE).[26]
c. put down.
"Write thou these words." Ex. 34, 27 (J).
d. inscribe.
"The tables were written." Ex. 32, 15 (E).
e. designate.
"And these written by name." I Chron. 4, 41.
f. trace.
"Write thou every man's name upon his rod." Numb. 17, 2 (P).

[25] "To turn aside" means, "to turn aside from the road," like the German "einkehren."
[26] Vide, p. 127.





CHAPTER VIII

Syntactical Hebraisms

1. *Use of plural where in English the singular is expected.*

The best example of this case is the rendition of the Hebrew שמים by "heavens." Cf. Gen. 2, 1 (P); 2, 4 (P); Dt. 32, 1 (RD); I Chron. 16, 31; 27, 23; Job 9, 8; 35, 5; Ps. 2, 4, and a great number of other places, though שמים is not always rendered by the translators of the A. V. as a plural. True it is שמים is construed as a plural, as seen in Psalm 19, 2, "The heavens declare the glory of God" השמים מספרים כבוד אל. The idea, however fundamental to the word, is singular, signifying space in contradistinction to earth. A strange fact worthy of note is that G uses the singular *οὐρανός* and the plural *οὐρανοί* and J the singular "coelum" and plural "coeli," as indiscriminately as the A. V.; and G, J, and A. V. do not always agree in the number employed in any given passage.

For the use of "heavens," Hebrew grammars give the following explanation: "The plural is by no means used in Hebrew solely to express a number of individuals or separate objects, but may also denote them collectively." Such a plural is known by the name of "plural of extension or amplification."[1]

Forms similar to שמים are מים "water," ימים "sea," פנים "face," מעמקים "depth," etc. שמים is not a

[1] Ges. Heb. Gram., Oxford, 1898, p. 417; Koenig Lehrg. d. Heb. Sp., vol. II, pt. 2, p. 195.

dual form as often supposed. According to Professor Haupt the ending originated as follows: The oldest form is "šamâma." By dissimilation we get "šamâmi" and by epenthesis of the "i" we have "šamâim." Cf. Arab. سماء and Assy. "šamû" pl. "šamê" and "šamâmu."[2]

Another striking instance of the amplificative plural is the use of נהרות. Ps. 137, 1. The text reads על נהרות בבל שם ישבנו. "By the rivers of Babylon, there we sat down." G reads ἐπὶ τῶν ποταμῶν and J, "super flumina Babylonis." Professor Haupt in a note to Psalm 42, 4, in Wellhausen's Psalms, English P. B., calls attention to the amplificative plural form "Hermons" for "Hermon," which is equal to "gigantic Hermon." In the same way he explains נהרות "rivers" in the Psalm under consideration. "Rivers" here stands for the great river of Babylon, Euphrates. Cf. Ps. 89, 26.[3]

The expressions "Rivers of Egypt" or Niles, Ezek. 29, 3, 4, must for the same reasons be taken as meaning the Nile.[4] נשיאי in Ezek. 19, 1, may perhaps, as G leads us to suppose, also stand for נשיא and ערי יהודה "cities of Judah," Is. 40, 9, for עיר city.

2. *Apposition.*

In cases where the relation of the individual to some one else is stated, or the office filled by a person in the

[2] Cf. Crit. Notes on Isaiah, p. 157, l. 21 P. B.

[3] The superscription of G and J does not decide the date of the Psalm. It was not written by Jeremiah as stated, but as Baethgen and Duhm hold, soon after the return from the Exile. Babel, according to Baethgen, does not refer here to the city, but the whole district of Babylon.

[4] Cf. English P. B., Notes on Ezek., p. 157.

community is specified, the A. V. retains the sequence of the Hebrew. A few illustrations suffice to bring out the point.

"Moses my servant" משה עברי Josh. 1, 2 (E).
i. e. my servant Moses.

The literal rendering of the Hebrew by the A. V. does not convey the idea intended. "Moses my servant" is not the same as "my servant Moses," but leads to the supposition that a Moses, who was a servant, is meant, in contradistinction to perhaps a Moses the scribe. The same objection holds good for the wording of the other examples to be cited.

Cf. "Joash, his father" יואש אביו Judg. 8, 32 (R).
i. e. his father Joash.
"David, thy son" דוד בנך I Sam. 16, 19 (J).
i. e. thy son David.
"Nathan the prophet" נתן הנביא II Sam. 12, 25 (J).
i. e. the prophet Nathan.
"Shaphan the scribe" שפן הספר II K. 22, 8.
i. e. the scribe Shaphan.

3. *Cognate accusative.*

In Hebrew there are any number of verbs, which have as their object a noun of the same stem from which they are derived. Thus, for example, we say חלם חלום "to dream a dream," נדר נדר "to vow a vow," and חטא חטא "to sin a sin." This linguistic phenomenon, called the cognate construction, appears also in other languages. Cf. Arab. ضرب ضربا "to strike a stroke," and Gr. ἡδονὰς ἥδεσθαι "to enjoy enjoyments." This cognate construction the A. V. has faithfully reproduced. We give here only a few of the many examples which may be cited.

"Their service which they serve." Numb. 18, 21 (P).
"Let me die the death of the righteous." Numb. 23, 10 (JE).
"The blessings with which Moses blessed." Deut. 33, 1 (R).
"Thundered with great thunder." I Sam. 7, 10 (E^2).
"Lamented with this lamentation." II Sam. 1, 17 (J).
"Sealed them with his seal." I K. 21, 8.
"Sleep the sleep." Ps. 13, 3.
"Rain no rain." Is. 5, 6.

4. *Anticipatorial accusative.* (*Prolepsis.*)

A noun is often taken out of a clause, dependent upon a verb, and made the object of the verb, when in reality not the noun thus treated, but the clause to which it belongs is the object.[5]

A similar construction often occurs in Greek. *καί μοι τὸν υἱὸν εἰπέ εἰ μεμάθηκε τὴν τέχνην.* "And tell me my son (accusative) whether he has learned his art" for "And tell me whether my son has learned his art."[6] This syntactical peculiarity of the Hebrew the A. V. has preserved in many instances.

"God saw the light that it was good." Gen. 1, 4 (P).
וירא אלהים את האור כי־טוב
i. e. God saw that the light was good.

"She saw him that he was a goodly child." Ex. 2, 2 (E).
ותרא אתו כי טוב הוא
i. e. She saw that he was a goodly child.

"And see the land what it is." Numb. 13, 18.
וראיתם את־הארץ מה־היא
i. e. And see what the land is.

[5] Koenig, Lehrg. d. Heb. Sp., vol. II, pt. 2, 414b.
[6] Curtius Greek Grammar, 519, 5.

"In those days also saw I Jews that had married wives." Neh. 13, 23.

בימים ההם ראיתי את היהורים השיבו נשים

i. e. In those days I saw that Jews had married wives.

Cf. Numb. 32, 23; I K. 5, 17; Prov. 23, 22 b.

5. *Superlative.*

To express the superlative in Hebrew the adjective is made definite by the use of the article (as is sometimes done for the comparative degree) or by using a following genitive. In many instances the construct state is employed before the plural of the same noun, e. g. קדש הקדשים "Holy of holies," meaning the "most holy place." שיר השירים "Song of songs," meaning "the most excellent song."[1] Such superlative expressions the A. V. has rendered literally. Notice should also be taken that G and J retain this construction.

"Servant of servants" עבד עבדים. Gen. 9, 25 (J).
i. e. The lowest servant.
"Heaven of heavens" שמי השמים. Dt. 10, 14 (D).
i. e. The highest heaven.
"God of gods" אלהי האלהים. Dt. 10, 17 (D).
i. e. The most exalted god.
"Lord of Lords" אדני האדנים. Dt. 10, 17 (D).
i. e. The most exalted lord.
"Vanity of vanities" הבל הבלים. Eccl. 1, 2.
i. e. The greatest vanity.[2]
"King of kings" מלך מלכים. Ezek. 26, 7.
i. e. The most excellent king.

6. *Genitive of material.*

Hebrew grammars regard this construction one of apposition, taking the material descriptive of the object

[1] Ges. Heb. Gram., 133 h. Rem. 2.
[2] i. e. "How utterly transitory is everything." Vide, p. 141.

in apposition with the object specified.[9] In English we would expect adjectives of quality, in which all Semitic languages are poor. Cf. also the occasional nominal position often occurring in Arabic, e. g. الصنم اكدعب "the golden idol," properly "the idol the gold." Examples of such a genitive in A. V. are:

"Jewels of silver and jewels of gold." Gen. 24, 53 (J²).
כלי כסף וכלי זהב
i. e. Silver and golden jewels.
"Gods of gold" אלהי זהב Ex. 20, 23 (RJE).
i. e. Golden gods.
"Altar of stone" מזבח אבנים Ex. 20, 25 (JE).
i. e. Stone altar.
"Loops of blue" ללאת תכלת Ex. 26, 4 (P).
i. e. Blue loops.
"Bedstead of iron" ערש ברזל Dt. 3, 11 (D²).
i. e. Iron bedstead.
"Helmet of brass" כובע נחשת I Sam. 17, 5 (E).
i. e. Brass helmet.
"House of cedar" בית ארזים II Sam. 7, 2 (E).
i. e. Cedar house.
"Throne of ivory" כסא שן I K. 10, 18.
i. e. Ivory throne.
"Girdle of leather" אזור עור II K. 1, 8.
i. e. Leather girdle.
"Arm of flesh" זרוע בשר II Chron. 32, 8.
i. e. Human arm.
"Pulpit of wood" מגדל עץ Neh. 8, 4.
i. e. Wooden pulpit.

7. *Genitive of attribute.*

Hebrew grammarians look upon this also, as upon the previous construction, as an appositional construction—the attribute being in apposition with the thing spoken

[9] Ges. Heb. Gram., 131, 2 c.

of. Such a genitive appears in Arabic also صاحب عقل lit. "a possessor of sense," i. e. "a sensible man;" اهل الدنيا lit. "the people of the world," i. e. "a worldly people." Also in adjectives connoting attributes the Hebrew language is poor.

"Men of renown" אנשי השם Gen. 6, 4 (J).
i. e. Renowned men.
"A man of war" איש מלחמה Ex. 15, 3 (E).
i. e. A warlike man.
"Men of truth" אנשי אמת Ex. 18, 21 (E).
i. e. Honest men.
"Children of wickedness" בני־עולה II Sam. 7, 10.
i. e. Wicked children.
"City of waters" עיר המים II Sam. 12, 27 (J).
i. e. Water city.[10]
"Instruments of music" כלי שיר I Chron. 15, 16.
i. e. Musical instruments.
"Children of fools" בני נבל Job 30, 8.
i. e. Foolish children.
"Children of pride" בני שחץ Job 41, 34.
i. e. Proud children.
"Sacrifices of righteousness" זבחי צדק Ps. 4, 5.
i. e. Right sacrifices. P. B.
"Wine of astonishment" יין תרעלה Ps. 60, 3.
i. e. Staggering wine.[11]
"Children of Zion" בני ציון Ps. 149, 2.
i. e. Zionitish children.
"Merchants of Zidon" סחר צידון Is. 23, 2.
i. e. Zidonian merchants.
"Children of the captivity" בני גלותא Ezr. 6, 16.
i. e. Captive people.
"Prisoners of hope" אסירי התקוה Zach. 9, 12.
i. e. Hopeful prisoners.

[10] Probably a fortification built to protect the fountain which still flows at Amman. Cf. H. P. Smith, ad loc.

[11] The Hebrew word means rather "bewilderment," or "wine of reel."

8. *Genitive of price.*

The cost or price is in Hebrew often expressed by a genitive with the preposition ב. We have a similar construction in Greek, known as genitive of price or value.[12] Whenever this genitive with ב occurs, the translators have rendered the preposition literally by "in."

"He shall lay the foundation thereof in his first born (בבכרו) and in his youngest son (בצעירו) shall he set up the gates." Josh. 6, 26 (J^2).
i. e. Laying the foundation thereof shall cost him his firstborn, and the setting up of the gates shall cost him his youngest.

9. *Preposition with noun for adverb.*

The Hebrew, like other Semitic languages, suffers from a scarcity of qualitative adverbs. Where such should be used, the noun with a preposition is employed.

"Ye shall eat in haste" (בחפזון) Ex. 12, 11 (P).
i. e. Ye shall eat it hurriedly.

This may not be a Hebraism in the English rendering, for in English we also say "in haste," or, "in a hurry," but may not the wording here be influenced by the Hebrew idiom?

"Brought with gladness" (בשמחה) II Sam. 6, 12 (J).
i. e. Brought joyfully.

The adverbial sense is often expressed in Hebrew by a verb descriptive of the action expressed in another verb. In the quotation here given, two past tenses (really imperfects with ו conversive) are thus employed:

[12] Cf. Il. 2, 32 Δόξα χρημάτων οὐκ ὠνητή "Glory is not to be bought with money."

"She hasted and killed it" ותמהר ותזבחהו I Sam. 28, 24 (J).
i. e. She quickly killed it.
Cf. similar construction in French: "Il ne tardera pas à venir."

10. *Compound prepositions.*

A striking peculiarity in English is the usage of double prepositions where a single one would suffice. This usage is traceable to the literal rendering of the Hebrew text. Hebrew syntax calls for compound prepositions. At times, two prepositions are expressed, and at other times only one is expressed and a second is implied in the verb.[13] It is true that some Hebrew substantives are rendered by prepositions in English (e. g. פנים in the form לפני "before," lit. "to the front of"); yet these expressions must be included here, although Gesenius would exclude them.[14] It must be borne in mind that all Semitic prepositions were originally nouns. Compound prepositions are in use also in French, e. g. "de chez," "d'auprès."

a. Double prepositions with one implied in the verb.

"Came in unto" אל ... יבאו Gen. 6, 4 (J^2).
i. e. Had sexual intercourse with.
"Went up out of Egypt" ממצרים ... ויעל Gen. 13, 1 (J^2).
i. e. Went out of Egypt.
"Went down into Egypt" מצרימה ... וירדו Numb. 20, 15 (JE).
i. e. Went to Egypt.
Cf. expression used in Baltimore, "Went down to Washington," because Washington is in a southerly direction.
"Went out unto his brethren" אל ... ויצא Ex. 2, 11 (E).
i. e. Went to his brethren.

[13] Ges. Heb. Gram., par. 119, 2 b. [14] Ibid., Rem. 1.

b. Double prepositions, both of which are expressed.

"From under the heaven" מתחת Gen. 6, 17 (P).
i. e. Under the heaven.
"From above" מעל Gen. 27, 39 (J^2).
i. e. Above.
"From between the two cherubims" מבין Numb. 7, 89 (P).
i. e. Between the cherubims.

c. Double prepositions, one of which is originally a noun.

"From before his dead" מעל פני Gen. 23, 3 (P).
i. e. From his dead.
"Through the midst of the sea" בתוך Ex. 14, 16 (P).
i. e. Through the sea.

The usage of the compound preposition originates from the desire of the Hebrews to indicate the locality and the direction of the action as well as the action.

11. *Repetition of subject.*

It often occurs in the text of A. V. that in addition to the subject proper a pronoun is found. Such useless repetition has its origin in Hebrew usage. The translators in working on the M text simply rendered, in addition to the subject, either pronouns, performatives, or suffixes, which the Hebrew syntax demands, but which English not only does not require, but actually regards bad literary style. This is the so-called nominative absolute or Casus pendens.[15]

"They went both of them together" וילכו שניהם Gen. 22, 6 (E); lit. and they went their duality, his unions.
i. e. Both of them went together.
"The Lord your God, he shall fight for you" יהוה . . . הוא הנלחם Dt. 3, 22 (D^2).
i. e. The Lord your God shall fight for you.

[15] Cf. Driver's Tenses.

12. *Use of pronoun for the sake of emphasis.*

There are instances in the A. V. where the pronoun, introduced by the word "even," is employed when the sense does not really require it. This phenomenon is Hebrew in character.[16]

"Bless me, even me also, O my father." Gen. 27, 34 (E).
i. e. Bless me also, father.
Cf. I K. 21, 19; Prov. 23, 15; Eccl. 2, 15. Sometimes גם is omitted and the pronoun alone is used for emphasis. Cf. Dt. 5, 3 (D); II Chron. 28, 10.

13. *Active for passive voice.*

If, in the course of a narrative, the object is introduced, and then action with regard to the object is spoken of, we would put in English the verb denoting the action in the passive. In Hebrew the verb is not infrequently put in the active governing the original subject. This phenomenon is seen perhaps more often in Lev. than in other books of the Bible. The English version of P. B. brings this point out clearly.

"He shall kill the bullock" וְשָׁחַט Lev. 1, 5 (P).
i. e. The bullock shall be killed.[17]
"He shall flay והפשיט the burnt offering." Lev. 1, 6 (P).
i. e. The burnt offering shall be flayed.
"Shall he wash" יִרְחַץ Lev. 1, 9 (P).
i. e. Shall be washed.[18]

[16] Ges. Heb. Gram., 163, treating of the use of גם in intensive clauses.

[17] Cf. Driver on Lev. 14, 4.

[18] The indefinite personal subject is expressed by the third person singular masculine, third plural masculine, second singular masculine, plural of participle, and passive. Cf. Ges. Heb. Gram., par. 144 d.

14. *The imperfect or future for the present.*

The Hebrew verb has only two tenses, the perfect and imperfect. The Hebrew imperfect, as opposed to the perfect, represents actions, events, or conditions which are regarded by the speaker at any moment as still continuing or in process of accomplishment, or even just as taking place.[19] In Arabic a similar usage of the imperfect prevails. يَقْتُلُ means both "he will kill" and "he kills." Consider also Syr. ܢܟܬܘܒ "he will write" and "he writes." There may once have existed a separate imperfect and present in Hebrew as seen from the Assy. where the two forms are still preserved; e. g. imp. iksud "he will conquer;" pres. ikašad "he conquers." The translators of A. V. recognized this use of the imperfect in a number of cases; e. g. Gen. 37, 15 (J^2), מה־תבקש "what seekest thou?"; but in others they did not. A single instance suffices to show the use of the imperfect for the present:

"Though I walk (אלך) in the midst of trouble, thou wilt revive me." Ps. 138, 7.
i. e. Thou revivest me.

In connection with certain conjunctions like טרם the imperfect is used instead of the past; e. g. טרם ישכבו "before they lay down," Gen. 19, 4 (J). The same observation holds good of imperfect after אז and עד The imperfect after טרם is sometimes rendered like a pluperfect טרם יהיה בארץ Gen. 2, 5 (J).[20] The same

[19] Ges. Heb. Gram., 107, and Driver's Tenses, par. 28 and following.

[20] According to A. V., God made every plant of the field before it was on the earth, etc. R. V. correctly states, "No plant of the field was yet on the earth." Cf. Haupt, Judaic Account of Creation. JAOS XVII, 158. Vide, p. 147.

observation holds good of the perfect with ו conversive—so termed because it converts the meaning of the past to the future and vice versa. This form is often rendered by an imperfect instead of a present:

"Shall be like a tree" והיה כעץ Ps. 1, 3.
i. e. Is like a tree.

G and J preserve the imperfect.

"Shall come into Egypt" ובא מצרים Is. 19, 1.
i. e. Comes into Egypt.

Here G and J again preserve the imperfect.

15. *Double imperfect.*

In some instances two imperfects, or apparent future forms, are used one after another where, in English, a participial clause or relative clause would be substituted for one of them.

"I will be with thy mouth and with his mouth and will teach you what ye will do." Ex. 4, 15 (E).
i. e. * * * "teaching you what ye will do."

The past (in reality an imperfect with ו consecutive) is to be taken in the same sense.

"The serpent was more subtle * * * and he said (ויאמר) unto the woman." Gen. 3, 1 (J).
i. e. The serpent being more subtle * * * said.

Cf. Arab. جاوا ابابهم يبكون "they came to their father weeping."

This observation holds good also of two past tenses (really two imperfects with ו conversive in Hebrew).

"They did set (וישימו) over them taskmasters to afflict them with their burdens, and they built (ויבן) for Pharaoh." Ex. 1, 11 (JE).

16. *Relative position of verbs.*

It often occurs in the text that two mutually dependent verbs, one of which is finite, are incorrectly placed, from the English and logical point of view, but which relative position is perfectly correct in the light of the Hebrew idiom.[21] Such verbs are:

ענה and אמר

"Then Laban and Bethuel answered and said." Gen. 24, 50 (J).

i. e. Then Laban and Bethuel said answering.

קרא and אמר

"And Jacob called unto his sons and said." Gen. 49, 1 (J).

i. e. And Jacob said, calling unto his sons.

צוה and אמר

"And the Lord commanded the man, saying." Gen. 2, 16 (J).

i. e. The Lord said to the man, commanding.

דבר and אמר

"And God spake unto Moses and said." Ex. 6, 2 (P).

i. e. And God said, speaking unto Moses.

שיר and אמר

"Then sang Moses and the children of Israel, saying." Ex. 15, 1 (J).

i. e. Then said Moses and the children of Israel, singing.

עשה and ברא

"Which God created and made." Gen. 2, 3 (P).[22]

i. e. Which God made, creating.

17. *The conjunction "and."*

In Hebrew the coördination of different clauses and also of sentences is expressed by ו "and," whereas the context in English requires either its omission, some other subordinate conjunction, or some other part of

[21] Ges. Heb. Gram., 120. [22] Vide, p. 135.

speech. This circumstance explains the often seemingly inexplicable use of "and" by A. V. The reader of the English Bible should bear in mind the variety of meanings which the Hebrew equivalent of "and" has. It signifies:

a. Addition.
"God created heaven and earth." Gen. 1, 1 (P).
b. "But."
"And Er, Judas' first born, was wicked." Gen. 38, 7 (J).
i. e. But Er, etc.
c. "When."
"And Abram went up out of Egypt." Gen. 13, 1 (J).
i. e. When Abram went up out of Egypt.
d. "Since."
"And all the nations of the earth shall be blessed." Gen. 18, 18.
i. e. Since all the nations, etc.
e. "Although."
"He riseth up and no man is sure of his life." Job 24, 22.
i. e. He riseth, although no man, etc.
f. "Yea."
"Why sayest thou, O Jacob, and speakest, O Israel." Is. 40, 27.
i. e. Why sayest thou, O Jacob, yea, speakest, O Israel.[23]
g. "Thereupon."
"And the letters were sent." Est. 3, 13.
i. e. Thereupon the letters, etc.
h. "In order that."
"Let them go into the standing corn and burn up both the shocks." Judg. 15, 5 (J).
i. e. " * * * in order to burn up the shocks."
i. Introduction to circumstantial clause.
"And he sat in the tent door." Gen. 18, 1 (J).
i. e. While sitting at the door, etc.[24]

[23] Jacob and Israel were one and the same, and not different persons.
[24] Ges. Heb. Gram., par. 141 and 142.

j. Often used instead of English relative construction.
"And Rebecca had a brother, and his name was." Gen. 24, 29 (J).
i. e. " * * * whose name was."[25]

k. "Or."
"He that curseth his father or his mother." A. V. Ex. 21, 17 (E).
Lit. " * * * his father and his mother."

l. "Lest."
"Neither shall ye pollute the holy things of the children of Israel, lest ye die." A. V. Numb. 18, 32.
Lit. " * * * and ye die."

18. *The conjunction "for."*

Another striking peculiarity of biblical style is the frequent recurrence of "for," when in the English text it may be omitted or should be otherwise rendered. This phenomenon is due to the many-sided use of the Hebrew כי. In the Talmud (Rosh Hash. 3a) the flexibility of כי is emphasized. It is there stated on the authority of Rabbi Simon Ben Lakish, called Resh Lakish for short (219-279), כי משמש בד לשונות אי דלמא אלא דהא. כי has four meanings: "if," "perhaps," "but," and "for."

We will not touch here upon the many uses of כי but upon the superfluous and mistranslated כי. Let it be borne in mind that "for" in A. V. does not always introduce a reason. An example of needless "for" is:

"Look from the place where thou art * * * (כי) for all the land which thou seest, to thee will I give it." Gen. 13, 14, 15.
i. e. " * * * I will give thee all the land which thou seest."

An example of concessive כי translated "for," which ought to be rendered "although," is:

[25] Cf. Driver's Tenses.

(כי) "For the lips of a strange woman drop as an honeycomb, but her end is bitter as wormwood." Prov. 5, 3. 4.

i. e. "Although the lips of a strange woman," etc.

כי has sometimes the same force as גם כי

19. *Definite article.*

"The" is often used in the text of A. V. where it appears superfluous. Wherever this is the case, it is the reproduction of the Hebrew generic article. This generic article is in Hebrew found in connection with nouns, expressive of a distinct class; denoting material, connoting abstract ideas, and in cases of comparison.[26]

"I wrote them with ink in the book" (על הספר). Jer. 36, 18.

i. e. " * * * in a book."

"Like as the lion roaring" (האריה). Is. 31, 4.

i. e. "As a lion roaring."

20. *Order of sentences.*

The order of sentences in the text of A. V. is that of the Hebrew, as may be seen by comparison. We will give two illustrations, which may be duplicated many times.

"But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter." Gen. 19, 4 (J).

Apart from the fact that the modifying clauses are not always as near as they should be to the parts of sentences they modify, the same thought would be expressed in English in a smaller number of words, as may be seen from the following:

"But before they lay down, the men of Sodom, both old and young, from every quarter, surrounded the house."

[26] Ges. Heb. Gram., 126, 3 and 4.

The fixing of a date is no less involved.

> "In the sixth hundred year of Noah's life, in the second month, the seventeenth day of the month," etc. Gen. 7, 11 (P).
>
> "i. e. On the seventeenth day of the second month of the six hundredth year of Noah.

Other syntactical peculiarities could be cited to show the faithful reproduction of Hebrew syntax by A. V. I believe that those indicated are sufficient to illustrate the point before us.

CHAPTER IX

Discussion of Specimen Expressions

We shall now proceed to the discussion of some selected passages of the Scriptures, which contain either lexicographical or syntactical Hebraisms, or both. Some of these Hebraisms will show that, while a number of biblical expressions have been naturalized, and are, therefore, intelligible to us, the meaning of a great many encountered in the reading of the Bible is not clear. It may also be noted here, that some of the Hebraisms, in use among us almost daily, are not by any means free from misapprehension. We shall give here, in addition, some phrases of the Bible, which are of archaeological interest and not characteristically Hebrew.

The specimen phrases and passages treated have been classified into four distinct groups:

A. Hebraisms naturalized in English.

B. Hebraisms used in English, but which may convey a different meaning.

C. Mistranslations.

D. Archaeological settings.

A. Hebraisms Naturalized in English

1. "*Abomination of Egyptians.*" תועבת מצרים

This phrase occurring in Ex. 8, 26 (JE) (8, 22 M) is understood by Holzinger (Marti Series) to mean the lack of fitness of everything connected with Egypt for the holy purposes of JHVH. In the sense of unfitness the word "abomination" is used also in Genesis 43, 32,

and 46, 34 (J). Cf. also Deut. 7, 25, and 12, 31 (D). The interpretation of the word "abomination" when used with reference to Egypt does not mean the religion of Egypt, as Rashi has it.

2. *"At the hands of."*

The English "at the hands of," referring to the cause, from which anything has been obtained, is no doubt based on the Hebrew expression מיד. Take for example such a passage as Isaiah 1, 12 מי־בקש זאת מידכם "Who hath required this at your hand?" G and J use similar expressions.

3. *"Behold."*

The word "behold" by which the Hebrew הנה is rendered in the Bible is undoubtedly nothing more than the result of Hebrew influence. In Hebrew the demonstrative particle (G ἰδού J en, ecce) is either used absolutely, as a kind of an interjection before a noun or verbal clause, or with the pronominal suffix (vide Ges. Heb. Gram., par. 147, 2). As an example of the Hebrew influence of הנה on the English text, cf. Isaiah 29, 8, "It shall even be as when a hungry man dreameth and (הנה) behold he eateth, but he awaketh and his soul is empty: or, as when a thirsty man dreameth, and (הנה) behold he drinketh; but he awaketh and (הנה) behold he is faint and his soul hath appetite." P. B. renders passage "Yea as when a hungry man dreams he is eating, but awakes with his appetite keen; or, when a thirsty man dreams he is drinking, but awakes faint from his unquenched thirst." The rendering in A. V. shows that the use of the English "behold" is frequently unnecessary.

4. *"Boy of twenty."*

This phrase, equivalent to "a twenty-year old boy" or "a boy twenty years old," is a Hebrew idiom. To express this thought in Hebrew we say: בן־עשרים. The same explanation holds good for the phrase "a girl of twenty" in place of "a twenty-year old girl" or "a girl twenty years old." Cf. Gen. 5, 32 (P); Numb. 14, 29 (P); Gen. 17, 1 (P), and 21, 4 (P). G and J retain the same idiom. A woman who is a hundred years old would be called "a woman, daughter of one hundred," etc. Cf. Gen. 17, 17 (P). Age in Hebrew, as in other Semitic languages, is always expressed by the numeral with the word for "son" or "boy" and "daughter" or "girl" in the construct case; or, by saying "Days of the years of the sojourn (or life) were" followed by the number of years. Cf. Gen. 47, 9 (P).

5. *"They are bread to us."* לחמנו הם

This phrase occurring Numb. 14, 9 (JE) means "We will devour them" or "completely consume them." G and J retain the same idiom. Cf. Dt. 7, 16 (D). "Thou shalt consume all the people;" and Jer. 10, 25, "They have eaten up Jacob and devoured him." (Vide Rashi and Ibn Ezra ad loc.) Cf. the German expression, "Den Kerl steck ich in die Tasche," "I put the fellow into my pocket."

6. *"Choice wine."*

This expression, or any other similar expression, is perfectly natural to the English from our point of view, although "choice" is really a noun. This expression is Hebrew in origin. "Choice" here means "best." It

reminds one of Dt. 12, 11 (D), "Your choice vows," מבחר נדריכם which G renders literally and J freely by "quidquid praecipuum est in numeribus." Cf. Jer. 22, 7, "Thy choice cedars," i. e. thy highest cedars.

7. *"Counted it to him for righteousness."* ויחשבה לו צדקה

This expression is frequently used by us, totally unconscious of the fact that it is Hebrew in origin. The idea it conveys is, "He put it down to his credit as a meritorious act." Among the many pictures the ancient Hebrew gave of his God is one representing God as the keeper of the book of life, in which were recorded the deeds of individuals and nations. The meritorious acts were put by God as by a bookkeeper on the credit side, whereas sins were entered on the debit side. Consider the phrases, "Blot me, I pray thee, out of thy book," Ex. 32, 32 (J); "The book of the living," Ps. 69, 28; "Whose names are in the book of life," Philip. 4, 3; "Another book was opened which is the book of life," Rev. 20, 12; "Book of remembrance," Mal. 3, 16. Cf. also Aboth 3, 16, "The shop is open, the merchant credits, the book is open and the hand records."

A passage where the phrase "Counted it for righteousness" occurs is Gen. 15, 6 (J^2), "And he believed in the Lord, and He counted it to him for righteousness." Abraham's belief was the meritorious act put down to his credit. Wellhausen in his Notes to the English of Psalms, P.B., in commenting on Psalm 106, 31, remarks: "That is a meritorious work which never loses its efficacy. This is in accordance with the theory of 'Zekuth,' 'merit,' held by the Jews, which seems to have furnished the basis of the Roman Catholic Church teaching concerning the 'Thesaurus,' i. e. 'treasury of merits.'"

8. *"With the edge of the sword."* לפי חרב

This phrase occurring in Judg. 1, 8 (R), retained by G and J, is translated by P. B., "putting its inhabitants to the sword." It means the people were killed while the city was burned. (Cf. Oettli-Strack-Zoeckler Kom.)

9. *"From strength to strength."* מחיל אל חיל

This expression means constant increase of strength or increase in strength at every step. In the biblical passage, from which it is taken, the basis of this conclusion is given. Ps. 84 is a song dedicated to the pilgrims, who went up to Jerusalem. The thought there conveyed is as P. B. suggests, "The pilgrims are not worn out by their hard journey, and now that they are close to the goal, the attraction, which has drawn them on, inspires them with fresh strength." Cf. notes to Ps. 84, P. B.

10. *"Generations."* תולדות

The term "generation" generally connotes either "production" or "the whole body of people living at the same time." In the biblical narratives, like in Gen. 2, 4 (P) it stands for "account" or "chronology." Hence in Gen. 2, 4 the text means "This is the account of heaven and earth," or, "This is the creation story;" and in Gen. 10, 1 (P), "This is the chronology of Noah's sons."

11. *"Go to thy fathers."* בוא אל־אבתיך

The phrase "go to thy fathers," Gen. 15, 15 (E) has reference to burial in the family sepulchre (vide Gunkel Nowack Series). Cf. Gen. 25, 8 (P). Strack, referring to Delitzsch (Strack-Zoeckler Kom.), holds that the

phrase, "going to the fathers," is not identical with burial, but has reference to a union of spirits as well as a union of bodies.

12. "*Horn of my salvation.*" קרן ישעי

This phrase, occurring in II Sam. 22, 3, can be explained only in the light of the figure, on which it is based. The horn of horned animals is their weapon of attack and defense. Cf. Ezek. 29, 21. It is, therefore, the symbol of power. (Cf. note to Ezek. 29, 21 P. B.) "Horn of my salvation" consequently means the weapon through which I gain the victory. Cf. note to Ps. 18, 2 (P. B.). The term "horn" is therefore synonymous with "strength" in all passages like Ps. 75, 4. 5; 75, 10; 89, 17; 92, 10; 112, 10. Cf. also Kimchi to II Sam. 22, 3.

13. "*Peace.*"

The term שלום usually rendered "peace" in A. V., has different meanings in different connections. Originally it means "perfection" and is used to connote "peace," because, according to the ancient Hebrews, perfection without peace was unthinkable. It may, however, be used in the following senses:

a. In that of "good faith." "Comest thou peaceably?" i. e. in good faith. I Sam. 16, 4 (Mid.)

b. As greeting. "Art thou in health?" II Sam. 20, 9 (J). A. V. i. e. "Art thou well?" or, "How do you do?" Cf. also שלום עליכם "Peace be upon you," and Arab. سلام عليكم

c. As inquiry for an absent person, in the connection ל... השלום or simply ל.... שלום "Is he well?" A. V. i. e. "How is he?" Gen. 29, 6 (J^2). The answer שלום means "He is all right."

d. As expression of parting. "Go in peace," i. e. farewell. I Sam. 1, 17 (E^2).

e. As expression of comfort. "Peace be unto thee," i. e. don't worry. Judg. 6, 23 (J).

f. As "peace" when opposed to "war." "Then proclaim peace unto it." Dt. 20, 10 (D). (Vide Ges.-Buhl Dict.)

14. *"Respecter of persons."* נשא פנים

This phrase is based on Lev. 19, 15 (H), "Thou shalt not respect the person of the poor." G and J retain the idiom. נשא has many derived meanings, the meaning always depending on the combination in which the verb stands. נשא פנים "To lift up the face" signifies in many instances to be partial, or "have special regard for the feelings of." All biblical critics explain the phrase thus. נשא פנים is sometimes rendered by A. V. "accept" (the person), which really ought to be rendered "respect the person," to convey the idea of partiality. Cf. Gen. 19, 21 (J); 32, 21 (E).

15. *"Returned and considered."*

The phrase "returned and considered," found in Eccl. 4, 1 ושבתי אני ואראה means "I considered again." It corresponds to ועוד ראיתי Eccl. 3, 16 "And moreover I saw" A. V. (vide Wildeboer-Marti Series). In Hebrew the adverbial idea is often expressed by a verb. Ges. Heb. Gram., par. 120 (G).

16. *"Said speaking."*

Such a phrase as "said speaking," or "said saying" is of frequent use in English. It is decidedly Hebrew. It corresponds to ויאמר ... לאמר Gen. 9, 8 (P); 21, 22

(E); Ex. 5, 10 (JE), etc., and means "said speaking" in contradistinction to "said in writing." G retains the idiom while J uses simply "dixit." (Cf. P. B. Numb., note p. 53; Ges. Heb. Gram., par. 114, note 3; J. H. U. Cir. No. 114, July, 1894, p. 110a.) A phrase no less Hebrew in character than "said saying" is such an idiom as "wrote a letter stating," which corresponds to the Hebrew ויכתב ... לאמר Cf. such expressions as Gen. 1, 22 (P) ויברך ... לאמר "He blessed, saying;" Gen. 2, 16 (J) ויצו ... לאמר "He commanded, saying;" and Gen. 8, 15 וידבר ... לאמר "He spoke saying."

17. "*Servant to wash the feet of servants.*" שפחה לרחץ רגלי עבדים

This expression, found in I Sam. 25, 41 (J), and reproduced by G and J, expresses extreme humility. It is not to be taken literally, but should be understood to mean, in the passage just quoted, "I would be repaid if thou wouldst let me be among thy most menial servants, who wash, not merely the feet of their master, but the feet of their master's servants." In the East the washing of the master's feet is the servant's duty. מצודת דוד gives the following explanation for I Sam. 25, 41 כאלו אמרה אנני ראויה לו לאשה כ"א לשפחה לרחוץ רגלי עבדיו

18. "*Set me in a large place.*"

This phrase is taken from Ps. 118, 5, where the text reads, "The Lord answered me and set me in a large place." ענני במרחב יה The Hebrew ענני is a "constructio pregnans" for ענני ויעמידני "He answered me and set me." The phrase means simply "He gave me ease." The English text of P. B. suggests the wording, "He granted me plenteous room." Cf. II Sam. 22, 20. The opposite of מרחב "A large place" should here be

noted. צר לי lit. meaning, "It is narrow for me," signifies "I am in distress."

The phrase, "The Lord answered me and set me in a large place," is a quotation from a psalm sung by the congregation. The date of the psalm is uncertain. Almost all critics regard it post-Exilic. It is not at all unlikely that the psalm is Maccabean in origin.

19. "*Seven days and seven days.*" שבעת ימים ושבעת ימים

This phrase, taken from I K. 8, 65, and reproduced by G and J, means not merely fourteen days, as may be inferred from the words ארבעה עשר יום immediately following this phrase, but "in series of seven days each." In Hebrew, distributives are sometimes expressed by the repetition of a cardinal number with the object numbered also repeated. Cf. Josh. 3, 12 (J^2). (Vide Ges. Heb. Gram., par. 134, 5.) Benzinger regards the second ושבעת ימים of the above quoted passage, together with ארבעה עשר יום a gloss, on the basis of the omission in G, and II Chron. 7, 8-10. (Cf. Kittel-Nowack Series.)

20. "*Shadow of death.*" צלמות

This expression comes to us from the Bible. One of the best known passages in which it occurs is Ps. 23, 4, "Yea though I walk through the valley of the shadow of death, I fear no evil." G and J retain this idiom. The rendition of G, J and A. V., is due to the wrong pointing of צלמות in all cases where the word occurs. Cf. Ps. 44, 19; Job 3, 5; 10, 21; 24, 17. The pointing shows the work of a homilist. Gesenius justly calls attention to the fact that צל "shadow" in the O. T. is always considered a blessing. The blessedness believed

to characterize "shadow" may be gathered from such passages as "Ps. 17, 8, "Hide me under the shadow of thy wings." Cf. Ps. 63, 7; 121, 5. צלמות ought to be pointed צַלְמָוֶת "thick darkness," making of the word not a compound, but an abstract term like עַבְדוּת "servitude." Cf. Arab. ظلام and Assy. "salmu." What we, therefore, translate "shadow of death," being really "thick darkness," stands for "misery." That the "shadow of death" must mean "darkness" (which like "flood"[1] and "depths" is used metaphorically for "misery") is seen from passages, where it is in a significant juxtaposition. Ps. 107, 10, "Such as sit in darkness and in the shadow of death." Cf. Jer. 2, 6.

21. "*Sick unto death.*" חלה למות

We not infrequently hear this phrase. On tracing its origin, we will find it to be Hebrew in character. Is. 38, 1 reads, "In those days was Hezekiah sick unto death." G and J retain the idiom. "Sick unto death" means, so sick that he came near dying. It corresponds to our English phrase, "At the brink of the grave." Cf. also German "Rand des Grabes."

22. "*Sons of Belial.*" בני בליעל

This phrase found in I Sam. 2, 12 (E^2), rendered by G *υἱοὶ λοιμοί* and J "filii Belial" is a Hebraism given by A. V. in this form, in consequence of the J rendering. בליעל is compounded from בלי "not" and יעל

[1] See Haupt's Judaic Account of Creation, JAOS, vol. XVII, where the author states that אד translated "mist" means "flood," "inundation," and that איד "calamity" may be a differentiation of אד "inundation."

"use." Cf. Ges.-Buhl Dict. The phrase "Sons of Belial" corresponds to our phrase "worthless fellows." Moore, Judg. 19, 22 (J) suggests "vile scoundrels," with reference to the men of Gibeah, who demand that the Levite be surrendered to them for licentious purposes. Cf. P. B. Judges.

23. "*Son of man.*" בן־אדם

This phrase reproduced by G and J, and found in Ezek. 2, 1; means nothing more than "man," and is used for the latter. (Cf. Wellhausen, Skiz. u. Vorarb., Pt. 6, Berlin, 1899, p. 196.) The title "Son of man" is used by JHVH, but never by the prophet, and is an expression of Ezekiel's recognition of the weakness of man when compared with the greatness of God. (Cf. Notes to English Edition P. B.; Orelli, Strack-Zoeckler Kom.) Rabbinical commentators (Rashi and Kimchi) say that Ezekiel was addressed "Son of man" in order that he would know, not to become overbearing on account of his visions. בן־אדם is no more significant than the analogous phrase בן נביא which means simply "prophet" and not the "Son of a prophet." (Cf. Bertholet-Marti Series.) Kraetzschmar (Nowack Series) calls attention to the similar German expression "Menschenkind," used by Luther. This use of בן corresponds to the similar use of בר in Aramaic, and of "aplu" in Assyrian.

24. "*Sons of God.*" בני האלהים

G renders this οἱ ἄγγελοι and J "filii Dei." The "Sons of God" are not, as some commentators believe, "the nobles on earth," but the angels who, according to O. T., resemble God in essence and power, but are sub-

ordinate to Him. They constitute JHVH's court counsellors and messengers. Cf. Job 1, 6; Ps. 29, 1; 89, 7; Dan. 3, 25-28. Vested with the same powers as בני אלהים are the stars. Cf. Job 38, 7. A fact worthy of notice is that the בני אלהים are never called בני יהוה. The belief in the "Sons of God" is not indigenous to Israel. בני אלהים can mean only "angels" as בן־אדם means only "man." (Cf. Gunkel, Nowack Series; Holzinger, Marti Series.)

25. *"Staff of life."*

In speaking of bread we not infrequently term it the "staff of life." The expression no doubt came into use by the influence of such a biblical phrase as "staff of bread," מטה לחם. The justice of the underlying metaphor is realized on contemplating the very important part bread plays in the food of man. Deprived of bread we feel as miserable as does the individual dependent upon a staff for support when compelled to do without it. To understand the biblical phrase "staff of bread" take a passage in which the phrase occurs. Ps. 105, 16 reads, "Moreover he called for a famine upon the land; he brake the whole staff of bread." Wellhausen, in his Notes to the English Text of the P. B. Psalter, gives as English equivalent "Cut off from them every means of support." "Staff of bread," therefore, means "supply," "provision," the "staff" or "support" of man. Cf. also Lev. 26, 26; Is. 3, 1; Ez. 4, 16.

26. *"Strange woman."* נכריה

This phrase in English literally denotes a woman, with whom one is unacquainted. In Hebrew its equivalent may convey the same idea. In the Bible it is, how-

ever, used for the most part synonymously with the English "harlot," i. e. a strange woman, as opposed to one's own wife. (Cf. Prov. 2, 16; 5, 20; 6, 24; 7, 5; 20, 16; 23, 27. Cf. Ges.-Buhl Dict.; Toy Proverbs; Nowack Series.) What may have prompted the use of "strange woman" for "harlot" is perhaps the supposition that the harlots in Israel were for the most part foreigners. (Cf. Wildeboer, Marti Series.)

27. "*Tree of life.*" עץ חיים

Toy suggests, in commenting on Prov. 3, 18, that "tree of life" is an expression equivalent (as appears from Prov. 11, 30; 13, 12, and 15, 4) to source of long life and peace. Cf. מצודת דוד reading which is בעבורה ישיג החיים "the tree on account of which man obtains life." The idea of a tree possessing life-giving fruit originates no doubt from the legend Gen. 2, 3 (P). Cf. the expression מקור חיים Prov. 10, 11; 13, 14; 14, 27; 16, 22; also German "Jungbrunnen." (Cf. Critical Notes to Prov. P. B.; Wildeboer, Marti Series; Strack and Zoeckler Kom.)

28. "*Vanity of vanities.*" הבל הבלים

The frequently heard keynote of the pessimist, "Vanity of vanities," is taken from the book of Eccl. Its meaning is best understood by studying one of the passages in which it occurs, e. g. Eccl. 1, 2. הבל הבלים is a superlative form meaning "greatest vanity" or "worst of vanities." (Cf. עבד עבדים p. 115.) What we usually render "vanity" really means "breath." With this fact in mind the literal rendering of the passage would be "faintest breath." Says the Preacher "faintest breath" (referring to effort), "all is a

breath;" or to put the Hebraism "Vanity of vanities" into modern English, "How utterly transitory is everything." (Cf. Haupt, Book of Eccl., Oriental Stud. of Phila. Orie. Club, Boston, 1894.)

29. "*Wash my hands in innocency.*" ארחץ בנקיון כפי

This phrase occurs in Ps. 26, 6. A note to this passage in the English text of P.B. points out that the figure here employed is not altogether clear, as innocence is neither the medium nor the consequence of the washing. It is, therefore, suggested that the phrase "wash my hands in innocency" means "I behave blamelessly" and not "I declare myself to be guiltless."

30. "*Weariness of the flesh.*" יגעת בשר

This phrase occurs in Eccl. 12, 12, and means "An abuse of patience." G renders it κόπωσις σαρκός and J "carnis afflictio."

31. "*Whoring.*"

The English term "whoring" corresponding to the Hebrew זנות and the phrase "to go a whoring after." זנה אחרי when used in the Bible, metaphorically, connote faithlessness to Israel's God as manifested in the worship of idols; because the relation between JHVH and Israel was pictured as a marital one. Cf. Hos. 1 and 2. (Cf. Ges.-Buhl Heb. Dict.) Cf. Lev. 17, 7 (P); 20, 5 (H); Dt. 31, 16 (RJE); Ezek. 6, 9.

32. "*The wise man's eyes are in his head.*" החכם עיניו בראשו

This phrase occurring in Eccl. 2, 14 means "the wise man may proceed with assurance." Rashi explains the passage to mean בתחלת הדבר מסתכל מה יהא בסופו and Ibn Ezra ילך בכל מקום שירצה ויראה הדרך הישרה והעקלקלות

B. HEBRAISMS USED IN ENGLISH WHICH MAY CONVEY A DIFFERENT MEANING

1. *"Am I a dog's head"* הראש כלב אנכי

This phrase found II Sam. 3, 8 (J), which Thenius translates "Am I a Judean dog's head" is an expression of contempt, like the English "Son of a bitch." To understand the force of the expression, consider the English "blockhead," the German "Schafskopf," "sheep's head," and "Hundsfott." Cf. also Eccl. 9, 4, "A living dog is better than a dead lion." The reason that Abner speaks of himself, in the passage from Samuel, in the words, "Am I a dog's head," is because he has been accused of having had sexual intercourse with Rizpah, Saul's concubine, a fact which greatly incenses Abner. A similar expression of contempt is כלב מת "A dead dog," I Sam. 24, 14 (J); II Sam. 9, 8 (J); II Sam. 16, 9 (J).

2. *"Blood upon his head."* דם בראשו

A phrase like this is certainly open to misinterpretation. The English wording would leave us under the impression that the blood stains would be upon the head. Bearing in mind that among the many meanings דם "blood" has (cf. p. 89), it has also the meaning "guilt" or "blame," we realize that "blood upon the head" signifies "he himself will be to blame," or, "he will have to suffer the consequences of his crime." Cf. Josh. 2, 19 (J^2), "His blood shall be upon his head and we will be guiltless." Both Keil and Steuernagel call attention to the fact that דמו בראשו equals דמו בו Lev. 20, 9 (H). Cf. also II Sam. 1, 16 (E), "Thy blood be upon thy head." דמך על־ראשך The על is significant. It implies re-

sponsibility. Compare for this use of על II Sam. 18, 11 (J), "I would have given thee," i. e. it would have been my duty to give thee. Prov. 7, 14 זבחי שלמים עלי "I have peace offerings with me," i. e. I owed peace offerings. Compare also Arab. على in such a phrase as كم لك على "How much for thee upon me" i. e. how much do I owe you?

3. "*Establish the work of the hand.*"

This phrase, frequently used by preachers in their sermons and prayers, is anything but clear in meaning as it stands. "Establish the work of the hand" may be regarded as equivalent to "Make permanent our accomplishments." Its real significance comes out boldly when the biblical passage from which it is a quotation is studied. Ps. 90, 17 reads, "Establish the work of our hand upon us." מעשה ידינו כוננה עלינו The English text of the P. B. explains the meaning of the phrase by its reading, "Support thou the work of our hands." The עלינו is, as Wellhausen suggests, repeated from the end of the preceding line and hence meaningless. Baethgen holds that it is difficult to say whether the phrase "the work of our hands" refers to some special undertaking, or to all work alike.

4. "*Face fell.*" נפל פנים

A Hebraism open to misinterpretation is the expression "face fell." It does not signify that the face or head fell upon the chest, but to be discouraged, to look gloomy. To appreciate its secondary meaning, take such an expression as the English "downhearted" or "drooping spirit." An example of a biblical passage,

where the expression "face fell" occurs," is Gen. 4, 5 (J^2), "And Cain was very wroth, and his countenance fell." נפל פנים "to let the face fall or drop" here means to look gloomy; it is opposed to the expression נשא פנים "to lift up the face," i. e. to look joyful. To bring out the contrast, let us take the two German expressions "Den Kopf hochtragen," "to carry the head high," and "Den Kopf haengen lassen," "to let the head hang." Cf. also "das Maul haengen lassen." A passage explaining the phrase "the face fell" is Job 29, 24, "The light of my countenance they cast not down." Delitzsch says, "the inward heat of passion is manifested by the falling of the countenance, the gestures of an angry brooding, of gloomy moroseness." Holzinger (Marti Series) expresses the same thought.

5. "*Hands were feeble.*" רפה ידים

His "hands were feeble," an expression found in II Sam. 4, 1 (J), וירפו ידיו does not imply that the hands lost their physical power, or that their owner lost the use of them, but that the owner grew disheartened. Cf. II Chron. 15, 7; Is. 13, 7; Jer. 6, 24; Zeph. 3, 16. An expression, having the same force, is "drooping knees," which does not mean the "knees gave way," but that their owner is discouraged. Cf. γονύκροτος "weak-kneed." The same expression is found in Is. 35, 3, "Confirm the feeble knees," and Job 4, 4, "Thou hast strengthened the feeble knees," i. e. "thou hast encouraged the despairing." Another similar expression is "failing eyes." If רפה ידים means to be disheartened, חזק ידים "to strengthen the hands," means to encourage, and not "to give physical support." Take II Sam. 2, 7 (J), "Let your hands be strengthened, and be ye

valiant," i. e. be hopeful and valiant. Cf. II Sam. 16, 21 (J).

6. "*House of the captain of the guard.*" בית שר הטבחים

What this expression, found in Gen. 40, 3 (E), means, is difficult to say at first sight. שר הטבחים literally means "chief of the butchers." According to Rob. Smith, Sem. 396, the plural טבחים is used to specify the body-guard of the king, called so because the duty of killing animals devolved upon them. (Cf. Ges.-Buhl Dict.) Holzinger (Marti Series) explains that court servants were given in charge of the chief of the king's body-guard. Strack states that בית הסהר the prison referred to in the text, formed the part of the palace, in which the captain of the guards had his residence. "House of the captain of the guard," therefore, means "chief body-guard's home."

7. "*Lift up the head of.*" נשא ראש

To "lift up the head of" is another misleading expression. It does not signify to "elevate the head," but to "exalt the man," to "reinstate him into office," to "free him." Take Gen. 40, 13 (E), "Yet within three days shall Pharaoh lift up thy head and restore thee unto thy place," and Gen. 40, 19, "Yet within three days shall Pharaoh lift up thy head from off thee and shall hang thee on a tree." In the first of these two instances "Lift up the head" means "to free," while in the second, because followed by מעליך it means to "behead." Cf. Assy. našŭ ša reši, "exalted head," "mighty."

8. "*Bring his way upon his head.*" דרכו בראשו

This means "to punish him." Ezek. 9, 10, "Neither will I have pity, but I will recompense their way upon

their head." Ezek. 11, 21, "But as for them, whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way upon their own heads." "To bring his way upon his head" corresponds to the phrase treated before, "Blood upon his head" (cf. p. 143). Another passage to the point is I K. 8, 32, "And judge thou thy servants, condemning the wicked to bring his way upon his head and justifying the righteous to give him according to his righteousness."

9. "*And every plant of the field before it was in the earth.*"

The passage means, there were no plants yet in the earth. Rashi's interpretation of טרם is of help here in understanding the passage. Says Rashi on this passage: "Wherever טרם occurs in the Bible it means 'not yet' and not 'before.'" Even G and J misunderstood the use of טרם for both render it by the Greek and Latin equivalent of "before." For the use of "before" with the imperfect, see Ges. Heb. Gram., par. 107c. The correct meaning of the passage is given in Haupt's Judaic Account of Creation, JAOS, XVII, p. 158.

10. "*Is full.*" שלם

The words "is full," often occurring in the Bible, are liable to be misunderstood. They do not convey the thought that the thing of which "fullness" is predicated may not admit of more substance to fill it. Gen. 15, 16 (E^2), "The iniquity of the Amorites is not yet full," which G and J render literally, means "The Amorites have not yet reached the end of their tether," or, "their

evil conduct, bound to lead to their overthrow, is not yet so flagrant that their punishment should be inflicted." If שלם were translated "complete" the meaning would be clearer. Cf. Is. 40, 2, "That her warfare is accomplished (מלאה צבאה), that her iniquity is pardoned." Here מלא is used instead of שלם but the underlying thought is the same. The whole phrase means, as Cheyne says, in Notes of English Text of Isaiah, P. B., "The demands not merely of justice, but of wrath, have been satisfied."

11. "*Law.*" תורה

That "law" often has a different meaning than simply legal enactment, may be seen by citing an example. II Chron. 15, 3 reads: "Now for a long season Israel hath been without the true God and without a teaching priest and without law." Benzinger (Marti Series) suggests that וללא כהן מורה may be a gloss, though he does not say so positively. By regarding the clause, a part of the text, the climax of the writer, which was in all probability intentional, is preserved. "Law" may mean "single law," Ex. 12, 49; the law of Moses, I K. 2, 3; all religious teaching, Aboth 1, 1; and religion itself, Ps. 1, 2. In the connection in which it stands in II Chron. תורה "law" means "religion." What the verse purposes to say is, "Israel was without a knowledge of God, without religious guide and without all religion."

12. "*Left hand.*" שמאל

The phrase "left hand" שמאל sometimes means "north," and is used as indicative of relative position to a place. Take Gen. 14, 15, which reads, "Unto Hobah,

which is on the left hand of Damascus." G and J both reproduce this idiom. Thus ימין "right" means "south;" קדם "the front" means "east;" and אחרון "rear" means west." Cf. הים האחרון "the western sea," i. e. the Mediterranean. Dt. 11, 24; 34, 2 (D). As may be seen, these terms of location originate from the names of parts of the human body, and must have been chosen because of the relative position of people in question to the places described.

13. *"My wrong be upon thee."* חמסי עליך

This phrase occurs in Gen. 16, 5 (J'). The Hebrew חמסי עליך is rendered by G ἀδικοῦμαι ἐκ σοῦ "I am wronged through thee," and by J, "inique agis contra me." It means "I suffer wrong through thee." The use of the preposition על contains the idea of responsibility, like the Arab. على in such an expression as دين لى عليك "Thou owest me something." A similar use of the preposition על is found in Gen. 27, 13 (E) עלי קללתך "upon me be thy curse," and meaning "let the evil consequences be mine." Cf. Gen. 38, 29 (J), lit. "this breach be upon thee," i. e. "you are responsible for the breach." (Crit. Notes to Genesis, P. B., p. 65; Ges. Heb. Gram., par. 135, m.)

14. *"Pour out the heart."* שפך את־נפש

This phrase means to give expression to one's feelings, and not, as might be supposed, to empty the heart of its contents, or to get rid of the heart by pouring. I Sam. 1, 15, "I have poured out my soul before thee." שפך "to pour out," in connection with נפש is equivalent to שפך לב "to pour out the heart in tears," Lam.

2, 19. In this connection it is well to bear in mind that in Hebrew psychology נפש "soul" is the seat of the emotions and desires. Whenever לפני יהוה is appended to שפך נפש the whole phrase means "to complain before JHVH." (Ges. Heb. Dict.) Cf. Ps. 62, 9. Thenius calls attention to the combination שפך שיח Ps. 102, 1; 142, 3, and שפך כבד Lam. 2, 11. The English word "effusive" helps to explain the phrase "to pour out the heart." When using the word "effusive" we mean that the person to whom it is applied bubbles over with feeling. The fact that tears may be regarded the effusion of grief is here to the point.

15. *"Return the captivity."* שוב שבות שוב שבית

The phrase "return the captivity," in place of which we often meet with the form "turn again the captivity," is one of those expressions of the Bible open to misinterpretation. The English wording may lead us to suppose that it means either "change the captivity once more in character" or "bring the captivity again upon those, who had once already been in it." As for what its Hebrew equivalents signify (and there are apparently two such equivalents, שוב שבות and שוב שבית), there is a great deal of discussion. Preuschen has written a rather elaborate treatise on the subject (Stade, Zeitzsch. f. Alt. Test. Wissen., vol. 15). Much as has been written, there is as much uncertainty about the real meaning of the phrase, as existed before the days of modern scientific research. It was Cheyne, as Preuschen states, who remarked: "The debate (i. e. regarding שוב שבות) however, is not absolutely closed." Taking Hos. 6, 11, where שוב שבית occurs, we read: "Also, O Judah, he hath set a harvest for thee when I returned the cap-

tivity of my people." Nowack, in discussing the passage, refers to Am. 9, 14, where he states שוב שבות means "to bring back captives," showing at the same time that he derives שבות not from שוב but from שבה and that the phrase, therefore, has the meaning of "restoration." In fact much of the discussion as to this phrase hinges on the contention as to whether שבות comes from שוב or שבה.

The form שוב שבות occurs in Dt. 30, 3; Jer. 31, 21; 33, 7.11.26; 48, 47; 49, 6; Ezek. 29, 14; Joel 3, 1; Amos 9, 14; Zeph. 3, 20; Ps. 14, 7; 53, 6. The form שוב שבית to be read שבות occurs in Jer. 29, 14; 49, 39; Ezek. 39, 25; Lam. 2, 14. The form שוב שבות to be read שבית occurs in Zeph. 2, 7; Ps. 85, 2; 126, 4.

שבות always follows as object of שוב and takes the genitive of a people, seldom of a land (Jer. 33, 11), and only once of a person (Job 42, 10).

The latest edition of Ges. Dict. calls attention to the fact that the vocalization depends on the belief of the Masorites that שבות and שבית originated from שבה This explains the reading of Ps. 126, 1 שיבת ציון (which is no doubt a mistake of the copyists) in place of the correct form שבית ציון. The term "captivity" stands for "captives." It is not unusual to find in Hebrew the name of a place for the persons. Thus we have "Babylon" for "Babylonians" and "Zion" for "the inhabitants of Zion."

Stevens, in his "Songs of the Return," gives what Professor Haupt believes to be the English equivalents for the two Hebrew phrases, usually translated either "return the captivity" or "turn again the captivity." Wherever the Hebrew reading is שוב שבית it means "turn the captivity" or "bring back the captives," and

wherever the reading is שוב שבות it means "restore thoroughly." (Cf. Casanowicz, "Paronomasia," in the O. T., p. 80.)

16. "*Smote them hip and thigh.*" ויך אותם שוק עלירך

This phrase, taken literally, would lead to misapprehension. It may give the impression that the blow was inflicted on the hip and thigh of the people attacked. The real meaning is "defeated them completely." This proverbial phrase is taken from Judg. 15, 8 (J), and has reference to Samson's burning of the corn of the Philistines. The passage reads literally, "He smote them thigh upon buttock." Cf. German "Hals ueber Kopf;" also English "Root and branch." Moore, in his Notes to the English Version of Judges, remarks that the exact meaning of the phrase "hip and thigh" is not known. Budde regards "hip and thigh" a Hebrew colloquialism and explains it by the German phrase "Hals und Bein brechen." Cf. also "Die Zaehne in den Hals hineinschlagen" and "Jemand in Kochstuecke zerhauen."

17. "*Strike hands.*" תקע יד

To "strike hands" does not mean, as may be supposed, "to give the hands a blow," or "to strike one hand with another," but "to make a bargain," "to furnish pledge." Cf. English "to strike a bargain." Job 17, 3 reads, "Who of my friends will go security for me and trust upon this in order to judge me favorably?" The original Hebrew for "to go security" is תקע כף Job has no confidence in the loyalty of his friends. According to Duhm, Job feels that while he would have to give security to an earthly judge, that he will not again

prove impious, he need bring no such guaranty to God, as God is both judge and security in one, on account of his confidence in Job. The passage undoubtedly means, "Who is it that, by extending the hand, goes my security?" Cf. also "handshake" as a means of assurance among almost all people.

18. "*Turn away the face.*" שוב פנים

This phrase, which occurs in Ps. 132, 10, "For Thy servant David's sake turn not away the face of Thy anointed," does not mean to "turn away the head," but as P. B. suggests, "Do not repulse Thine anointed," "Do not disappoint."

19. "*Went his way.*" הלך לדרכו

"He went his way" is familiar to everybody. Its equivalents are "He left" and "He went about his business." Gen. 32, 1 reads, "Jacob went on his way," and Numb. 24, 25, "Balak went his way." The wording of the phrase is open to misapprehension if taken literally, as it may be supposed that the idea to be conveyed is that some special path or road to be trodden is meant.

In this connection some other phrases in use, in which the word "way" may easily mislead, should be discussed. "Prosper the way" does not imply "Let prosperity be found along a certain path," but "Let the undertaking succeed." Cf. Gen. 24, 40 (J), "The Lord before whom I walked will send His angel with thee and prosper thy way." Deut. 28, 29 (D), "Thou shalt not prosper in thy ways."

20. "*Walk in the ways of the Lord.*" הלך בדרכי יהוה

This phrase does not mean "Follow paths, which God himself hath trodden," but "Obey His wishes and commandments." Cf. Dt. 8, 6; 10, 12; 11, 22; 26, 17; 28, 9; 30, 16; Ps. 27, 11; 81, 13; 86, 11. A striking use of "way" is that which has the meaning "dealings." We have it in such a phrase as "Your ways do not suit me." Ps. 39, 1, "I said I will take heed to my ways that I sin not;" i. e. "I said I will look to my conduct," etc. Wellhausen suggests: "In my dealings with others" (English P. B.).

21. "*Do it a second time.*" לא אשנה

This phrase is often used by people to-day and is misleading if taken literally. Take for instance such a sentence: "He wrote the exercise and will not write it a second time." The latter part of the sentence does not mean that "he will refuse to do it a second time," but "that he will not be compelled to write it again." The origin of this idiom is traceable to the Bible. I Sam. 26, 8 (RJE), "Let me smite him, I pray thee, with a spear, even to the earth at once, and I will not smite him a second time." After אשנה a word like מכה is understood as object. "Will not smite him a a second time" means, "Will not need to give him a second blow. I will kill him with one stroke."

22. "*Years as the years of a hireling.*" שנים כשני שכיר

This phrase, occurring in Isaiah 16, 14, means "three years exactly measured" (English P. B.). Duhm also explains the passage to have this meaning. Cf. also Is. 21, 16, "Within a year according to the year of an hireling."

C. MISTRANSLATIONS.

We here give literalisms and hence mistranslations not conveying the idea intended.

1. "*Flesh with the life thereof.*" בשר בנפשו

Take Gen. 9, 4 (P), "But flesh with the life thereof, which is the blood thereof, ye shall not eat." The literal rendering of the above expression into English leaves the reader in doubt as to its meaning. Rashi, in commenting upon this verse, remarks: "Here God forbade the eating of any part of an animal still living; as if He wanted to say, 'as long as the animal is still in possession of its life, ye shall not partake of its flesh.'"

That there may have been need for a prohibition of the nature, such as Rashi conceives Gen. 9, 4 to be, is beyond a shadow of doubt. The Abyssinians are known to cut pieces from the hind quarters of the cows they drive, regarding these pieces delicacies. The expression "flesh with the life thereof" may, however, be regarded an equivalent of our expression, "raw flesh," i. e. flesh in which there is still a quantity of blood. The Hebrew was not permitted to partake of blood. Blood and life were supposed to be one and the same thing, and for life the Pentateuch endeavored to engender the highest regard, destining the blood to ritualistic purposes. Cf. Lev. 3, 17 (P); 7, 25-27 (P); 17, 10-14 (H); 19, 26 (H); Dt. 12, 16; 12, 23; 15, 23 (D).

2. "*Egyptian.*" מצרי

The word "Egyptian" (מצריה), Gen. 16, 1 (J^2), is no doubt an incorrect translation of the original. מצרים does not always mean "Egypt." Winkler believes that מצרים in O. T. frequently refers to Musri,

a land partly in northern Syria (Alt-test. Unters., 172) and partly in northern Arabia. According to the conditions referred to in the text, מצרית may here be a woman, hailing from that part of Musri in northern Arabia (Holzinger, Marti Series; Critical Notes, Is. P. B., p. 98; Ges.-Buhl Dict.)

3. "*Take name in vain.*" נשא את־שם לשוא

"Thou shalt not take the name of the Lord thy God in vain," Ex. 20, 7 (E), does not mean not to pronounce God's name heedlessly, but "not to perjure one's self," i. e. not to "pronounce the false true in the name of God." Cf. Ex. 23, 1 (E). Josephus (Ant. III, 55), S, T, and Rabbinical commentaries all consider לשוא to mean "falsely." (Holzinger, Marti Series.)

4. "*Clean place.*" מקום טהור

Lev. 4, 12, "Even the whole bullock shall he carry forth without the camp unto a clean place (מקום טהור) where the ashes are poured out and burned," etc. Rabbinical commentators, Keil, Dillmann and Driver, all explain "clean place" as a place especially set apart for the burning of holy things and free from all ceremonial defilement. Professor Haupt regards the expression a euphemism, euphemisms being of frequent occurrence in the Bible. "Clean place" stands for "unclean place," or our expressions "dumping ground" and "dunghill."

5. "*Tabernacle of the congregation.*" אהל מועד

This phrase, found for example in Lev. 1, 1, is not correctly translated by A. V. "Tabernacle of the con-

gregation" would correspond to such a phrase as משכן עדה or משכן קהלה. The phrase אהל מועד should be translated "Tent of meeting" (P. B.), because it was the place at which God met Moses and Israel.

6. "*Covereth his feet.*" מסיך את־רגליו

Judg. 3, 24 (J), "Surely he covereth his feet in his summer chamber." To cover the feet is unintelligible. J explains the passage. It translates מסיך הוא את־רגליו by "forsitan purgat alvum," "perhaps he cleanses his bowels." "To cover the feet," therefore, means to crouch, to sit down, to ease one's nature. Holzinger explains the expression "seine Fuesse bedecken-umhegen mit dem zu Boden wallenden Gewande." רגלים "feet" is a euphemism for "privates" or "nudeness." Ex. 4, 25 (J), ותגע לרגליו usually translated "She cast it at its feet," really means "She touched his privates." Is. 7, 20 שער הרגלים "The hair of the feet," means the "hair of the privates." Cf. also I Sam, 24, 3 (J), "And Saul went in to cover his feet."

7. "*Pisseth against the wall.*" משתין בקיר

I Sam. 25, 22 (P), "So, and more also, do God unto the enemies of David if I leave of all that pertain to him by the morning light any that pisseth against the wall." He who "pisseth against the wall" does not mean, what Rashi takes it to mean, "not even a dog whose habit it is to piss against the wall," but means "male," because with females the act referred to is a natural impossibility. Cf. Deut. 20, 13 (D), providing for the smiting of every male with the edge of the sword.

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10. "*A song of degrees.*" שיר המעלות

Each of the Psalms from 120 to 134 has the superscription, "A song of degrees" שיר המעלות G reads Ὠδὴ τῶν αναβαθμῶν "A song of the flight of steps," and J, "canticum graduum," "graded song."

Four theories are advanced with regard to the naming of these fifteen Psalms:

a. They were sung on the steps leading to the temple.

b. They had a rhythm, in which a phrase of one verse is repeated in the next following verse. This is, however, not always true of these Psalms, and is a phenomenon occurring also in other Psalms not belonging to this collection.

c. They were songs of the return from the Exile, a theory suggested by the term עלה "To go up from Babylon to Jerusalem," Ezr. 7, 9.

d. They were songs rendered on legally prescribed pilgrimages to the Temple. (Cf. Wellhausen, Psalms P. B.; Stevens, Songs of the Return.) Professor Haupt showed that שיר המעלות was a title to the whole collection and, in accordance with Hebrew usage, is a plural form of שיר המעלה. שיר המעלה "The song of the Return" שירי המעלה, שירי המעלות and שיר המעלות "Songs of the Return." (Hebraica, vol. II, Jan., 1886, p. 98, note 2.) With שיר המעלות compare בית אבות "families," Neh. 1, 2; בית הבמות "house of the heights," II K. 17, 29; בית עציהם "Their idol houses," I Sam. 31, 9. (Ges. Heb. Gram., par. 127e.)

In view of all this, one may see that שיר המעלות is incorrectly rendered when translated "a song of degrees." The title was no doubt prefixed to every one of this collection when the term מעלות was no longer understood.

11. *"Heap coals of fire upon his head."*

This quotation is taken from Prov. 25, 22, and reads in the original נחלים אתה חתה על־ראשו Toy claims that חתה is here used in the pregnant sense of "seize and put," i. e. "heap" (Toy, Proverbs). Professor Haupt explains חתה to mean "burn." Cf. Eth. aḥtáṿa "to light," "to kindle" (Notes to Crit. Ed. of Numb. P. B., p. 61, l. 34). In the light of this explanation the idea of revenge (Frankenberg-Nowack Series) on the enemy appears to be expressed more forcibly. For "fire" and "brimstone," as means of divine revenge, Cf. Gen. 19, 24 (J); Ps. 11, 6; 140, 10.

12. *"Vexation of spirit."*

The Hebrew text reads in Eccl. 1, 14 רעות רוח It literally means, "A striving after wind," and signifies "waste of effort" (Wildeboer, Marti Series). Cf. Eccl. 1, 14; 2, 11. 26; 4, 4. 6; 6, 9. G renders the phrase προαίρεσις πνεύματος and J, "afflictio spiritus," which, as may be seen, is responsible for the mistranslation. Note in this connection the reading of T, תבירות רוחא "The crushing of the spirit," and the comment of Rashi, סוף המעשה בא לידי כאב לב "The matter results in pain." "Vexation of spirit," which may result upon a waste of effort, is hardly the same as the waste of effort itself.

13. *"To everything there is a season."*

The original of this expression, Eccl. 3, 1, reads לכל זמן ועת לכל The passage means "everything lasts but a time;" birth and death, planting and uprooting, etc. This interpretation is endorsed by Siegfried, Budde, and by Gesenius Lexicon, which explains זמן

as a limited time, comparing it with Arab. زمن. Wildeboer accepts the traditional explanation, "For everything there is a time." That everything lasts but a time is in accord with the refrain of the book, "That everything is transitory."

14. *"Virgin."*

"Behold a virgin shall conceive and bear a son," Is. 7, 14, העלמה הרה ויולדת בן The English is a mistranslation of the original, due to the Ancient Versions, which in their wording render the text as though the Hebrew read הבתולה or הנערה. The Hebrew word עלמה is not equivalent to "virgin," but signifies a "young woman." (Cf. Kimchi.) Cheyne, in his English text of P. B., translates: "Behold a young woman will conceive and bear a son." In the Notes, Cheyne explains that the sign "consists simply in the name which mothers will before long, by a kind of inspiration, give to their newly born babes. Not Ichabod (no glory), I Sam. 4, 21 (E), but Immanuel (God with us) or some similar name, expressing the delivership of JHVH, shall become the common name of the children of that generation." (Cf. also Duhm, Nowack, and others.)

15. *"As a drop of a bucket."* כמר מדלי

Is. 40, 15 reads, "Behold the nations are as a drop of a bucket (כמר מדלי) and are counted as the small dust of the balance." Cheyne translates "Nations are accounted as a drop on a bucket," and Duhm says, "Nations are like a drop trickling down the side of a bucket; like the dust which does not count in weighing." The intention in this passage seems to be, to bring out the thought that nations are as unimportant to God, as a

drop trickling down the side of a bucket is not missed from the contents, and as the dust collecting on the scales plays no part in weighing. (Cf. English Is. P. B., note to 40, 15.) P. B. calls attention to Cant. 6, 5 "A flock of goats that lie along the side of Gilead," lit. from Gilead.

D. ARCHAEOLOGICAL SETTINGS

The instances given below are termed "Archaeological settings," because they, like many other passages of the Scriptures, hint at customs in vogue among the ancient Hebrews.

1. "*Put thy hand under my thigh.*" שִׂים־נָא יָדְךָ תַּחַת יְרֵכִי

This expression occurs in Gen. 24, 2 (J^1) and Gen. 47, 29 (J^1). All that this expression means is "Swear to me." The manner in which the oath was taken, among the early Hebrews, is here plainly indicated. As it is customary among us to raise our right hand above the head, so it was customary among the ancient Hebrews to put the hand on that part of the body immediately below the thigh of the person to whom the oath was given. Delitzsch, anticipated by Ibn Ezra, holds that this manner of taking an oath rested upon the sanctity of circumcision. Both Holzinger and Dillmann state that such an oath indicated that the promise given had to be fulfilled even to the posterity of the individual, whose thigh was touched, the thigh being the seat of procreative power.

2. "*Bowed down his head.*"

This phrase is found in Gen. 24, 26 (J^1). Ges. Heb. Dict. suggests that קדד means "to throw one's self on

the knees, so that the face touches the earth." The English would lead one to suppose that the man simply lowered his head, whereas he in reality prostrated himself. Cf. J, " inclinavit se homo et adoravit Dominum."

3. *" She shall bear upon my knees."*

This phrase taken from Gen. 30, 3 (E) reads in the original ותלד על ברכי In using this expression Rachel intends to say that she will adopt Bilha's children as her own, and will legitimatize them by receiving them upon her knees. Cf. T, ואנא אירבי i. e. I will rear them. The bearing of the children upon her knees is a custom borrowed from the patriarchal character of the Israelitish family life. The birth of children took place upon the knees of the father, in order that the child would receive paternal recognition. It was thus symbolical of the child's legitimate birth. (Stade ZAT. VI, 143). Gunkel (Nowack Series) holds that the ceremony was first practiced by women and then adopted by men. Cf. Job 3, 12, " Why did the knees prevent me? " A. V.

4. *" Pillar of cloud."*

The " pillar of cloud," Ex. 13, 21 (JE), is in Hebrew עמוד ענן. This expression is best explained by studying it in connection with the expression עמוד אש rendered by G ἐν στύλῳ πυρός and by J, " in columna ignis." Cf. also Ex. 14, 24 (J), in which occurs the wording עמוד אש וענן " Pillar of fire and cloud." The " pillar of cloud " and the " pillar of fire " were the same. That, which during the day had the appearance of smoke, had at night the appearance of fire. Cf. Ex. 40, 34 (P). (Strack, Strack-Zoeckler, Kom.) The " pillars " were nothing more than fire signals, which usually

precede caravans and armies in the East. (Holzinger, Marti Series.)

5. *"Spread therefore thy skirt over thy handmaid, for thou art a near kinsman."*

This passage taken from Ruth 3, 9, is best understood when studied in the light of its context. What Ruth meant to say by these words may be seen by noting the last phrase כי גאל אתה "Thou art a near kinsman," and comparing this with 3, 13, where Boaz says: "Tarry this night and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part, etc. Cf. also 4, 4-6. For the expression, "Spread the skirt," cf. Dt. 23, 1; 27, 20, and Ezek. 16, 8. The protection Ruth sought at the hands of Boaz was that which he could grant only by marriage. "Spread thy skirt," therefore, means "protect me," i. e. marry me. (Bertholet, Marti Series.) Cf. also Rashi הוא לשון נישואין.

SUMMARY

The end of our task has been well nigh reached. All that remains is the list of Hebraisms which have been collated for reference. I believe it has been conclusively proved that the A. V. is an almost literal translation of the M text, and is thus on every page replete with Hebrew idioms. The fact that Bible English has to a marvelous extent shaped our speech, giving peculiar connotations to many words, and sanctioning strange constructions, is not any less patent. The A. V. has been—it can be said without fear of being charged with exaggeration—the most powerful factor in the history of

English literature. Though the constructions encountered in the A. V. are oftentimes so harsh that they seem almost barbarous, we should certainly have been the poorer without the A. V. There is justice in the assertion recently made, that no one can claim to know a great deal unless he is saturated with biblical thought. It matters little whether the thought is gotten directly from the Hebrew or from the English text.

And now a word with regard to the list about to follow. The list of Hebraisms given here is alphabetically arranged. It may include some expressions, which are good English idioms, but, inasmuch as they were found to be almost literal renderings of the Hebrew constructions, it was deemed advisable not to omit them. The claim of completeness is not set up for this list. One instance of an oft-recurring phrase was deemed sufficient for our purpose. Nor is it denied that some Hebraisms may have been overlooked in this list. This fact is willingly conceded, as every reading of a Scriptural chapter has attracted the writer's attention to more Hebraisms than are here given.

Page 56, in line 5, read לצאת instead of לציח

Page 116, in line 4, read الدعب instead of اكدعب

Page 135, in line 16, read פנים instead of פינם

precede caravans and armies in the East. (Holzinger, Marti Series.)

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SUMMARY

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APPENDIX



LIST OF HEBRAISMS IN A.V.

A

Abide (there—forever) .....I Sam. 1, 22.
i. e. remain.

able to bear them (land was—).....Gen. 13, 6.
i. e. roomy enough for them.

abode in strength (his bow—).....Gen. 49, 24.
i. e. remain strong.

abomination of the Egyptians.....Ex. 8, 26.
i. e. idol of the Egyptians.

abomination unto the Egyptians.....Gen. 46, 34.
i. e. beneath the Egyptians.

Abram the Hebrew.....Gen. 14, 13.
i. e. the Hebrew Abram.

abundant in goodness.....Ex. 34, 6.
i. e. very good.

accept his person.....Job 13, 8.
i. e. be partial to him.

accept it for him.....Lev. 1, 4.
i. e. accept it on his behalf.

accomplish my desire.....I K. 5, 9.
i. e. grant my request.

accomplished (thus shall mine anger be—)Ezek. 5, 13.
i. e. vent itself.

according to all his desire.....I K. 5, 10.
i. e. as requested.

according to his service.....II Chron. 31, 2.
i. e. in his turn.

according to the commandment of the Lord .....Ex. 17, 1.
i. e. as the Lord commanded.

according to the hand of the Lord upon him .....Ezr. 7, 6.
i. e. as God wanted it.

according to their generations.....Ex. 6, 16.
i. e. in chronological order.

according to the number of the days.....Ezkl. 4, 4.
i. e. as long as.

according to these words.....Gen. 39, 17.
i. e. as follows.

according to this thing (should do—)....Gen. 44, 7.
i. e. such a thing.

according to the time of life.....Gen. 18, 10.
i. e. at this time next year.

according to thy name.....Ps. 48, 10.
i. e. as is thy name.

according to righteousness.....Ps. 35, 24.
i. e. by Thy standard of righteousness.

according to Thy word.....Ex. 8, 10.
i. e. as thou sayest.

accursed .....I Chron. 2, 7.
i. e. consecrated.

adversary .....I Sam. 1, 6.
i. e. rival.

adversary stood in the way, etc.....Numb. 22, 22.
i. e. intercepted him.

afflict your souls.....Lev. 16, 29.
i. e. mortify yourselves.

affliction and reproach.....Neh. 1, 3.
i. e. trouble and disgrace.

after (lamented—) .....I Sam. 7, 2.
i. e. for.

after his kind.....Lev. 11, 16.
i. e. in its various kinds. P. B.

after the doings.....Lev. 18, 3.
i. e. according to the customs.

after the manner of Egypt.....Is. 10, 24.
i. e. like Egypt.

after the manner of the daughters.....Ex. 21, 9.
i. e. as a daughter.

after the similitude of.....Ps. 144, 12.
i. e. like.

after they were come out of the land.....Numb. 1, 1.
i. e. of their departure.

after seven days from time to time.....I Chron. 9, 25.
i. e. seven days in rotation.

after this manner.....Gen. 45, 23.
i. e. as follows.

again no more.....Gen. 38, 26.
i. e. not again.

again no more forever.....Ex. 14, 13.
i. e. never again.

again the second time.....Josh. 5, 2.
i. e. the second time.

against Israel (he fought—).....Numb. 21, 23.
i. e. with Israel.

against me (all these things are—).....Gen. 42, 36.
i. e. injurious to me.

against the sun (hang them before the Lord—).....Numb. 25, 4.
i. e. in broad daylight.

against the wall of a house.....I K. 6, 5.
i. e. along the wall.

all authority (with—).....Est. 9, 29.
i. e. absolute authority.

all the day long.....Ps. 32, 3.
i. e. continual.

all his sons and all his daughters.....Gen. 37, 35.
i. e. all his sons and daughters.

all kinds of music.....Dan. 3, 5.
i. e. other instruments.

all [redacted] [redacted] [redacted] ..... Ex. 5, 7.
i. e. greeting.

all that day ..... Ex. 10, 13.
i. e. that entire day.

all that generation ..... Ex. 1, 6.
i. e. that entire generation.

all the congregation ..... Ex. 17, 1.
i. e. the entire congregation.

all the earth make a joyful noise—all the earth ..... Ps. 98, 4.
i. e. O earth.

all the plain · neither stay thou in— ... Gen. 19, 17.
i. e. anywhere in the plain.

all the words which the Lord hath said... Ex. 24, 3.
i. e. everything.

all your heart and all your soul..... Dt. 11, 13.
i. e. unselfishly and faithfully.

almost dwelt in silence · my soul had— .. Ps. 94, 17.
i. e. should have been dead.

all together on a smoke..... Ex. 19, 18.
i. e. smoked all over.

among the herdmen of Tekoa..... Amos 1, 1.
i. e. Tekoan herdsmen.

among the living..... Is. 4, 3.
i. e. for life.

ancient of days..... Dan. 7, 9.
i. e. old man.

ancients of the people..... Jer. 19, 1.
i. e. oldest people.

and (Adam knew)..... Gen. 4, 1.
i. e. when.

and (the rod of his anger)..... Prov. 22, 8.
i. e. but.

[redacted] (in the tent door)..... Gen. 18, 1.
[redacted]ile sitting.

and his name was (Rebecca had a brother—) .....Gen. 24, 29.
i. e. whose name was.

and it came to pass.....Ex. 2, 23.
i. e. (superfluous in English).

and Mahlon and Chilion.....Ruth 1, 5.
i. e. both M. and C.

and the priest of his sons, that is anointed.Lev. 6, 22.
i. e. the anointed priest of his descendants.

angel .....Judg. 2, 1.
i. e. messenger.

anger was kindled.....Gen. 30, 2.
i. e. grew angry.

anguish is come upon me.....II Sam. 1, 9.
i. e. I am in anguish.

anguish of his soul.....Gen. 42, 21.
i. e. his anguish.

anointed with oil.....Lev. 2, 4.
i. e. spread with oil.

another generation .....Joel 1, 3.
i. e. the next generation.

another spirit .....Numb. 14, 24.
i. e. a different spirit.

answered and said.....Gen. 24, 50.
i. e. answered, saying.

antiquity is of ancient days.....Is. 23, 7.
i. e. origin is ancient.

any more sons in my womb.....Ruth 1, 11.
i. e. bear any more sons.

appearance of fire.....Numb. 9, 15.
i. e. fiery spectacle.

apply thine heart.....Prov. 2, 2.
i. e. pay attention.

appointed them (a daily provision).....Dan. 1, 5.
i. e. apportioned.

precede caravans and armies in the East. (Holzinger, Marti Series.)

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belongeth (to me—vengeance and recompense) .....Dt. 32, 35.
i. e. I am the one to punish and reward.

beneath the mount.....Ex. 32, 19.
i. e. at the foot of the mount.

beside Ebenezer .....I Sam. 4, 1.
i. e. near E.

better than wine.....Cant. 1, 2.
i. e. more pleasant than wine.

better to thee.....I Sam. 1, 8.
i. e. worth more to thee.

between blood and blood.....Dt. 17, 8.
i. e. of a criminal character.

between one and another.....Ex. 18, 16.
i. e. between them.

between plea and plea.....Dt. 17, 8.
i. e. of a civil character.

between stroke and stroke.....Dt. 17, 8.
i. e. a case of assault.

betwixt me and thee.....Gen. 23, 15.
i. e. to us.

bind his soul with a bond.....Numb. 30, 2.
i. e. obligate himself.

bind thee .....Judg. 15, 12.
i. e. take thee prisoner.

birth (according to their—) .....Ex. 28, 10.
i. e. age.

birthright (was given unto—)..... I Chron. 5, 1.
i. e. portion.

birthright .....Gen. 43, 33.
i. e. age.

bitter in soul.....Job 3, 20.
i. e. embittered.

bitterness of my soul.....Job 10, 1.
i. e. embittered as I am.

black and dark night.....Prov. 7, 9.
i. e. thick of night.

blast and breath of thy nostrils.....Ps. 18, 15.
i. e. fierce breath of thy wrath.

blast of God.....Job 4, 9.
i. e. God's fury.

blast of thy nostrils.....Ex. 15, 8.
i. e. winds.

blest be he of the Lord.....Ruth 2, 20.
i. e. the Lord bless him.

blessed the work of his hands.....Job 1, 10.
i. e. prospered him.

blessing (take I pray thee my—).....Gen. 33, 11.
i. e. present.

blessing wherewith Moses blessed.....Dt. 33, 1.
i. e. blessing which Moses pronounced.

blind mine eyes.....I Sam. 12, 3.
i. e. made me connive.

blood (conceal his—).....Gen. 37, 26.
i. e. death.

blood upon thine house.....Dt. 22, 8.
i. e. guilt upon it, etc.

blood (—with thee—).....I Sam. 14, 32.
i. e. raw.

blood (against innocent—).....I Sam. 19, 5.
i. e. person.

blood (purge thee—).....Is. 4, 4.
i. e. blood stains. P. B.

blood and blood.....II Chron. 19, 10.
i. e. kith and kin.

blood be upon thy head.....II Sam. 1, 16.
i. e. pay the penalty.

blood is required.....Gen. 42, 22.
i. e. vengeance is taken.

blood of grapes.....Gen. 49, 11.
i. e. juice.

blood shall be upon him.....Ezek. 18, 13.
i. e. suffer for his crime.

blood shall return upon the head of.....I K. 2, 33.
i. e. shall be repaid with blood.

blood toucheth blood.....Hos. 4, 2.
i. e. in family kinship.

bloody men .....Ps. 139, 19.
i. e. bloodthirsty men.

blow with the trumpets.....Josh. 6, 8.
i. e. blow the trumpets.

blue (cloth of—) .....Numb. 4, 12.
i. e. blue cloth.

blue (loops of—) .....Ex. 26, 4.
i. e. blue loops.

bodies to bodies of clay.....Job 13, 12.
i. e. bodies are easily broken.

body of heaven.....Ex. 24, 10.
i. e. color of the sky.

bone and flesh.....Gen. 29, 14.
i. e. kith and kin.

bone of my bone and flesh of my flesh.....Gen. 2, 23.
i. e. my like.

bone to his bone.....Ezek. 37, 7.
i. e. every bone to its mate.

bones .....Gen. 50, 25.
i. e. remains.

book of remembrance.....Mal. 3, 16.
i. e. chronicle.

book of the generations.....Gen. 5, 1.
i. e. historical narrative.

book of the law.....Dt. 30, 10.
i. e. law book.

borders .....Ex. 8, 1.
i. e. country.

born unto him (there were—).....Job 1, 2.
i. e. he had.

bosom .....Prov. 21, 14.
i. e. secret.

bosom (let her lie in thy—).....I K. 1, 2.
i. e. let her lie at thy side.

both of them together (they went—).....Gen. 22, 6.
i. e. the two went together.

both small and great.....Gen. 19, 11.
i. e. young as well as old.

both small and great.....II K. 25, 26.
i. e. from the lower to the upper classes.

bottles old and rent and bound up.....Josh. 9, 4.
i. e. old, rent and mended skin bottles.

bottom of the altar.....Lev. 8, 15.
i. e. base of the altar.

bound in the bundle of life.....I Sam. 25, 29.
i. e. spared.

bountiful eye (have a—).....Prov. 22, 9.
i. e. generous.

bow down thine ear.....Ps. 31, 2.
i. e. listen.

bowed down himself.....Gen. 23, 12.
i. e. bowed down.

bowed down his head.....Gen. 24, 26.
i. e. lowered his face.

bowels (come forth out of thine own—)..Gen. 15, 4.
i. e. thine own flesh.

bowels did yearn upon.....Gen. 43, 30.
i. e. was overcome by the love for.

brass (fetters of—).....II K. 25, 7.
i. e. brass fetters.

brass (helmet of—).....I Sam. 17, 5.
i. e. brass helmet.

brass .....Dt. 28, 23.
i. e. dry.

bread .....Gen. 47, 13.
i. e. food.

bread of adversity.....Is. 30, 20.
i. e. hard bread, prison fare.

bread of mourners.....Hos. 9, 4.
i. e. mourners' food.

bread of wickedness. .....Prov. 4, 17.
i. e. ill gotten bread.

bread for us.....Numb. 14, 9.
i. e. easy to overpower. (Cf. p. 131.)

break off the golden earrings.....Ex. 32, 2.
i. e. take off, etc.

break me in pieces with words.....Job 19, 2.
i. e. assail me.

break the pride of your power.....Lev. 26, 19.
i. e. humble you.

break the staff of bread.....Ezek. 4, 16.
i. e. bring famine. (Cf. p. 140.)

break through .....I Chron. 11, 18.
i. e. stole through.

breath of life.....Gen. 6, 17.
i. e. life.

brethren .....Judg. 9, 1.
i. e. kinsmen.

bring down my grey hairs with sorrow to the grave .....Gen. 42, 38.
i. e. embitter my old age.

bring forth the men.....Josh. 2, 3.
i. e. surrender the men.

bring his trespass offering.....Lev. 5, 6.
i. e. pay the penalty of his trespass.

bring his way upon his head.....I K. 8, 32.
i. e. punish him.

bring them down.....Judg. 7, 4.
i. e. lead them down.

bring them out.....Gen. 19, 12.
i. e. lead them out.

bring the neck under the yoke.....Jer. 27, 11.
i. e. make themselves tributary to.

broad places .....Jer. 5, 1.
i. e. market places.

broken (the ships were—).....I K. 22, 48.
i. e. wrecked.

broken vessel (like a—).....Ps. 31, 12.
i. e. cast away. P. B.

broken forth upon.....II Sam. 5, 20.
i. e. attacked.

broken the staff of your bread.....Lev. 26, 26.
i. e. stop your bread supply. (Cf. p. 140.)

broken the yŏke.....Jer. 28, 2.
i. e. end of the tribute.

broken up (the city was—).....Jer. 52, 7.
i. e. invaded.

brother .....Gen. 29, 15.
i. e. kinsman.

brother of E. and brother of A.....Gen. 14, 13.
i. e. E.'s and A.'s brother.

brought into Egypt .....Gen. 37, 28.
i. e. brought to Egypt.

brought the fear of him upon all nations..I Chron. 14, 17.
i. e. caused all nations to fear him.

brought up an evil report.....Numb. 13, 32.
i. e. spread, etc.

buckler to them .....Prov. 2, 7.
i. e. protection.

builded her house.....Prov. 14, 1.
i. e. guards her home.

built (shall be—).....Jer. 12, 16.
i. e. prosper.

burdens .....Ex. 2, 11.
i. e. hardships.

burdens .....Ex. 5, 4.
i. e. tasks.

burden .....Nah. 1, 1; Is. 13, 1.
i. e. oracle.

burden of the word of the Lord.....Mal. 1, 1.
i. e. substance.

burn it with fire.....Jer. 38, 18.
i. e. set it afire.

burned with fire.....Dt. 4, 11.
i. e. flamed.

burst out with.....Prov. 3, 10.
i. e. overflow with.

burning coals of fire.....Ezek. 1, 13.
i. e. live coals.

but a little (his wrath is kindled—).....Ps. 2, 12.
i. e. easily. P. B.

but a little way to come to.....Gen. 35, 16.
i. e. near.

but that thou mayest bury.....Gen. 23, 6.
i. e. so that thou canst not bury.

by the hand of Moses.....Numb. 9, 23.
i. e. delivered by Moses.

by weight .....I Chron. 21, 25.
i. e. exact weight.

C

Call her blessed.....Prov. 31, 28.
i. e. pronounce her happy.

call himself by the name of.....Is. 44, 5.
i. e. claim to belong to.

call peaceably .....Judg. 21, 13.
i. e. proclaim peace.

called (in Isaac shall thy seed be—).....Gen. 21, 12.
i. e. posterity lie.

called after the name of.....Gen. 48, 6.
i. e. rank with.

called by my name.....Jer. 7, 10.
i. e. dedicated to me.

called by name.....Est. 2, 14.
i. e. expressly called.

called by thy name.....I K. 8, 43.
i. e. named after thee.

called for a famine.....II K. 8, 1.
i. e. ordained.

called for .....Ex. 1, 18.
i. e. summoned.

called him alone.....Is. 51, 2.
i. e. he was alone when I called him.

called the name of the place.....Ex. 17, 7.
i. e. gave the place the name.

called upon Thy name.....Ps. 79, 6.
i. e. worshipped Thee.

called to come in.....Est. 4, 11.
i. e. asked to come in.

calves of our lips.....Hos. 14, 2.
i. e. promised bullocks.

came against .....II Chron. 20, 1.
i. e. attacked.

came and drew water.....Ex. 2, 16.
i. e. came to draw water.

came and told.....Gen. 47, 1.
i. e. came to tell.

came in unto.....Gen. 6, 4.
i. e. had sexual intercourse with.

came near to enter.....Gen. 12, 11.
i. e. was about to enter.

came out against them.....I Sam. 9, 14.
i. e. to meet.

came out of the loins.....Ex. 1, 5.
i. e. descended.

came the spirit of the Lord.....II Chron. 20, 14.
i. e. felt called upon.

came up unto.....Ex. 2, 23.
i. e. reached.

cannot speak to thee good or bad.....Gen. 24, 50.
i. e. we cannot express any opinion either favorable or unfavorable.

candle of the wicked shall be put out.....Prov. 24, 20.
i. e. he will have no progeny.

candle goeth not out by night.....Prov. 31, 18.
i. e. activity does not cease even at night.

candlestick of the light.....Numb. 4, 9.
i. e. illuminating candlestick.

canst understand a dream to interpret it..Gen. 41, 15.
i. e. thou understandest interpretation of dreams.

captivity .....Judg. 5, 12.
i. e. captives.

captivity of his people.....Ps. 14, 7.
i. e. his captive people.

cast down every man his rod.....Ex. 7, 12.
i. e. every man cast down his rod.

cast her eyes upon.....Gen. 39, 7.
i. e. looked longingly upon.

cast me behind thy back.....I K. 14, 9.
i. e. hast thrown me overboard.

casting thy lot among us.....Prov. 1, 14.
i. e. associate thyself with us.

cast out of his hand.....Ex. 32, 19.
i. e. threw them down.

caused his face to shine upon us.....Ps. 67, 1.
i. e. deal favorably with us.

cause sorrow of heart.....Lev. 26, 16.
i. e. make life waste away. P. B.

cause to burn.....Ex. 27, 20.
i. e. keep burning.

cause to understand .....Neh. 8, 7.
i. e. interpret it.

cedar (house of—).....II Sam. 7, 2.
i. e. cedar house.

chariot of asses.....Is. 21, 7.
i. e. train of asses.

child Samuel .....I Sam. 2, 26.
i. e. young Samuel.

children of a king.....Judg. 8, 18.
i. e. princes.

children of base men.....Job 30, 8.
i. e. base people.

children of Benjamin.....Judg. 20, 3.
i. e. Benjamites.

children of fools.....Job 30, 8.
i. e. foolish children.

children of Gad.....Numb. 32, 29.
i. e. Gaddites.

children of Israel.....Ex. 19, 3.
i. e. Israelites.

children of Joseph.....Josh. 17, 14.
i. e. Josephites.

children of Judah.....Judg. 1, 8.
i. e. Judahites.

children of men.....I Sam. 26, 19.
i. e. men.

children of Moab.....II Chron. 20, 1.
i. e. Moabites.

children of pride.....Job 41, 34.
i. e. proud beings.

children of Reuben.....Numb. 32, 29.
i. e. Reubenites.

children of strangers.....Is. 2, 6.
i. e. foreigners.

children of the captivity.....Ezr. 6, 16.
i. e. captives.

children of the east.....Judg. 6, 3.
i. e. Bedouins.

children of thy people.....Lev. 19, 18.
i. e. thy countrymen.

children of wickedness.....II Sam. 7, 10.
i. e. wicked children.

children of Zion.....Ps. 149, 2.
i. e. Zionites.

children that are corrupters.....Is. 1, 4.
i. e. degenerate children.

choice one .....Cant. 6, 9.
i. e. best.

choice young man and goodly.....I Sam. 9, 2.
i. e. a fine young fellow.

choose none of his ways.....Prov. 3, 31.
i. e. adopt.

chosen (Moses his—).....Ps. 106, 23.
i. e. favorite.

chosen men .....I Sam. 24, 2.
i. e. nobles.

chosen chariots .....Ex. 14, 7.
i. e. finest chariots.

circumcise the foreskin of your heart....Dt. 10, 16.
i. e. become consecrated.

city of David..... I K. 3, 1.
i. e. David.

city of merchants.....Ezek. 17, 4.
i. e. commercial centre.

city of palm trees.....Judg. 3, 13.
i. e. palm city.

city of praise.....Jer. 49, 25.
i. e. celebrated city.

city of truth.....Zech. 8, 3.
i. e. faithful city.

city of waters.....II Sam. 12, 27.
i. e. water city.

cleanness of teeth.....Am. 4, 6.
i. e. clean teeth.

cleanse them from iniquity.....Jer. 33, 8.
i. e. forgive them.

closed (they have not been—).....Is. 1, 6.
i. e. dressed.

closed up the flesh thereof.....Gen. 2, 21.
i. e. replaced it with flesh.

coat of many colors.....Gen. 37, 3.
i. e. many colored coat.

come abroad unto.....Est. 1, 17.
i. e. noised about among.

come again in peace.....Judg. 8, 9.
i. e. return successful.

come again to thee (thy flesh shall—)....II K. 5, 10.
i. e. return to its former health.

come down from that bed.....II K. 1, 4.
i. e. get up from.

come into .....Josh. 6, 19.
i. e. go into.

come near .....Ex. 16, 9.
i. e. come.

comest in (when thou—).....Dt. 28, 6.
i. e. at thy entrance.

come out of your nostrils.....Numb. 11, 20.
i. e. ye become disgusted.

come upon (famine—).....II K. 8, 1.
i. e. rest upon.

comfort thine heart.....Judg. 19, 5.
i. e. stay thy stomach. P. B.

comfort your hearts.....Gen. 18, 5.
i. e. refresh yourselves.

coming in of the year.....II K. 13, 20.
i. e. beginning.

coming in of the doors.....Prov. 8, 3.
i. e. entrance of.

commanded to bring.....Est. 6, 1.
i. e. ordered brought.

commandments—command you .....Dt. 11, 27.
i. e. commandments give you.

committed great whoredoms.....Hos. 1, 2.
i. e. gone astray.

companion of a destroyer.....Prov. 28, 24.
i. e. equal to a destroyer.

condemn the land.....II Chron. 36, 3.
i. e. exacted of the land.

confess thy name.....I K. 8, 33.
i. e. acknowledge thee.

confirmed in his hand.....II K. 14, 5.
i. e. firmly established.

confounded .....Is. 19, 9.
i. e. broken-hearted.

confusion .....I Sam. 20, 30.
i. e. shame.

congregation of evil doers.....Ps. 26, 5.
i. e. society of. P. B.

congregation of the mighty.....Ps. 82, 1.
i. e. heavenly assembly. P. B.

consecration of his God upon his head....Numb. 6, 7.
i. e. he is consecrated to God.

consider your ways.....Hag. 1, 7.
i. e. reflect upon your conduct.

consulted with myself.....Neh. 5, 7.
i. e. considered.

consume away .....Ps. 37, 20.
i. e. vanish.

consume away in their holes.....Zech. 14, 12.
i. e. waste away in their sockets.

consume thine eyes.....I Sam. 2, 33.
i. e. annoy thee.

content (to—take two talents).....II K. 5, 23.
i. e. take enough.

continual stroke .....Is. 14, 6.
i. e. unremittingly. P. B.

continue his word.....I K. 2, 4.
i. e. carry out his promise.

convey me over.....Neh. 2, 7.
i. e. give me leave to pass.

corners of the house.....Job 1, 19.
i. e. sides of.

corners of the earth.....Is. 11, 12.
i. e. everywhere.

corrupted .....Ex. 8, 24.
i. e. devastated.

could not stand to.....I K. 8, 11.
i. e. were unable any longer.

counsel together .....Ps. 2, 2.
i. e. contrive plots. P. B.

counted it to him for righteousness.....Gen. 15, 6.
i. e. put it down to his credit. (Cf. p. 132.)

countenance fell .....Gen. 4, 5.
i. e. was displeased. (Cf. p. 144.)

countenance of Laban.....Gen. 31, 2.
i. e. Laban's bearing.

cover not their iniquity.....Neh. 4, 5.
i. e. forget not.

covered the naked.....Ezek. 18, 7.
i. e. clothed the.

covereth his feet.....Judg. 3, 24.
i. e. is relieving himself. P. B. (Cf. p. 157.)

covereth the faces.....Job 9, 24.
i. e. causes to be bribed.

covering of the eyes.....Gen. 20, 16.
i. e. indemnity.

cried .....Ps. 30, 2.
i. e. prayed.

commanded to bring.....Est. 6, 1.
i. e. ordered brought.

commandments—command you .....Dt. 11, 27.
i. e. commandments give you.

committed great whoredoms.....Hos. 1, 2.
i. e. gone astray.

companion of a destroyer.....Prov. 28, 24.
i. e. equal to a destroyer.

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consecration of his God upon his head....Numb. 6, 7.
i. e. he is consecrated to God.

consider your ways.....Hag. 1, 7.
i. e. reflect upon your conduct.

consulted with myself.....Neh. 5, 7.
i. e. considered.

consume away .....Ps. 37, 20.
i. e. vanish.

consume away in their holes.....Zech. 14, 12.
i. e. waste away in their sockets.

consume thine eyes.....I Sam. 2, 33.
i. e. annoy thee.

content (to—take two talents).....II K. 5, 23.
i. e. take enough.







cry against .....Jon. 1, 2.
i. e. denounce.

cry of them.....Gen. 19, 13.
i. e. charge against.

cry unto .....II K. 8, 3.
i. e. petition.

cup of salvation.....Ps. 116, 13.
i. e. salvation.

cup of consolation.....Jer. 16, 7.
i. e. consolation.

cursed grievous curse.....I K. 2, 8.
i. e. cursed grievously.

custom of women is upon me.....Gen. 31, 35.
i. e. I have the menses.

cut off from his people.....Lev. 7, 20.
i. e. killed.

cut off (whose hope shall be—).....Job 8, 14.
i. e. blasted.

cut off from before thine eyes.....Ps. 31, 22.
i. e. driven away.

cut off from the earth.....Ex. 9, 15.
i. e. die.

cut off our name.....Josh. 7, 9.
i. e. exterminate us.

cut them off.....Ex. 23, 23.
i. e. destroy them.

D

Dagger which had two edges.....Judg. 3, 16.
i. e. two-edged dagger.

dark sayings .....Ps. 78, 2.
i. e. weighty lessons.

darkness .....Eccl. 5, 17.
i. e. trouble.

daughter .....Jer. 46, 19.
i. e. people.

daughter of Babylon.....Ps. 137, 8.
i. e. Babylon.

daughter of Belial .....I Sam. 1, 16.
i. e. worthless woman.

daughter of Jerusalem.....II K. 19, 21.
i. e. Jerusalem.

daughter of women.....Dan. 11, 17.
i. e. girl.

daughter of Zion.....II K. 19, 21.
i. e. Zion.

daughters .....Cant. 1, 5.
i. e. girls.

daughters of Judah.....Ps. 48, 11.
i. e. towns of.

daughters of Moab .....Is. 16, 2.
i. e. communities of. P. B.

daughters of men.....Gen. 6, 2.
i. e. women.

daughters of the uncircumcised.....II Sam. 1, 20.
i. e. Gentile girls.

David thy son.....I Sam. 16, 19.
i. e. thy son David.

day (his—) .....Job 3, 1.
i. e. day of his birth.

day of my distress.....Gen. 35, 3.
i. e. distress.

day of the captivity.....Judg. 18, 30.
i. e. depopulation.

day of the Lord.....Is. 2, 12.
i. e. day of doom.

day of thy brother.....Ob. 1, 12.
i. e. thy brother's day of misfortune.

day of vengeance.....Prov. 6, 34.
i. e. when the opportunity for vengeance comes.

day of wrath.....Prov. 11, 4.
i. e. judgment day.

day to the heat.....Jer. 36, 30.
i. e. day exposed to the heat.

day unto day uttereth speech.....Ps. 19, 2.
i. e. the blue vault tells it by day.

days .....Gen. 26, 1.
i. e. life.

days (in those—) .....Ex. 2, 11.
i. e. at that time.

days (length of—).....Ps. 21, 4.
i. e. old age.

days (last—) .....Is. 2, 2.
i. e. future.

days are fulfilled .....Gen. 29, 21.
i. e. term is at an end.

days come .....II K. 20, 17.
i. e. time will come.

days of evil .....Ps. 49, 5.
i. e. time of misfortune.

days of heaven.....Ps. 89, 29.
i. e. long as the heaven lasts.

days of the years of my pilgrimage.....Gen. 47, 9.
i. e. my age.

days should speak.....Job 32, 7.
i. e. age should speak.

dead .....Dt. 26, 14.
i. e. idols.

dead bodies fall into the earth.....II Chron. 20, 24.
i. e. dead upon the ground.

dead dog .....II Sam. 16, 9.
i. e. son of a bitch. (Cf. p. 143.)

dead man (behold thou art but a—).....Gen. 20, 3.
i. e. shall die.

dead men .....II Sam. 19, 28.
i. e. men worthy of death.

dealt faithfully .....II K. 12, 15.
i. e. were honest.

dealt very bitterly with.....Ruth 1, 20.
i. e. afflicted.

death (to his own—).....Prov. 11, 19.
i. e. hurt.

death in the pot.....II K. 4, 40.
i. e. poison in.

Deborah a prophetess.....Judg. 4, 4.
i. e. the prophetess Deborah.

deeps of the river shall dry up.....Zech. 10, 11.
i. e. rivers shall dry up to the bottom.

defend .....Judg. 10, 1.
i. e. deliver.

delighted much .....I Sam. 19, 2.
i. e. loved much.

deliver his soul.....Jer. 51, 6.
i. e. save his life.

deliver him into my hand.....Gen. 42, 37.
i. e. entrust him to my keeping.

deliver our lives.....Josh. 2, 13.
i. e. rescue us.

depart .....Is. 11, 13.
i. e. cease. P. B.

depart out of thy mouth.....Josh. 1, 8.
i. e. be neglected.

deserving of his hand (according to the—) Judg. 9, 16.
i. e. as he deserves.

desired (departed without being—).....II Chron. 21, 20.
i. e. missed.

despised their husbands in their eyes.....Est. 1, 17.
i. e. disrespect.

despised him in her heart.....II Sam. 6, 16.
i. e. became disgusted.

despised the commandment.....II Sam. 12, 9.
i. e. violated.

devouring words .....Ps. 52, 4.
i. e. pernicious. P. B.

did evil in the sight of.....Judg. 2, 11.
i. e. offended. P. B.

died out of the houses .....Ex. 8, 13.
i. e. died in.

die the death.....Numb. 23, 10.
i. e. die.

direct his face unto.....Gen. 46, 28.
i. e. lead him.

disappointeth .....Job 5, 12.
i. e. turneth to naught.

discern between good and evil.....II Sam. 19, 35.
i. e. in full possession of senses.

discern between right and left hand.....Jon. 4, 11.
i. e. know good from evil.

diseased in his feet.....I K. 15, 23.
i. e. had urinary trouble.

divide the living child in two.....I K. 3, 25.
i. e. cut in two.

divided them an inheritance by line.....Ps. 78, 55.
i. e. divided the land as a heritage.

divided in the midst.....Gen. 15, 10.
i. e. cut in two.

do after their works.....Ex. 23, 24.
i. e. do as they do.

do away with the iniquity.....I Chron. 21, 8.
i. e. pardon.

do thee good.....Gen. 32, 12.
i. e. treat thee kindly.

do thou establish.....Ps. 90, 17.
i. e. prosper.

do worthily .....Ruth 4, 11.
i. e. act nobly.

do with me (what hast thou to—).....Judg. 11, 12.
i. e. what is there between us.

doest well .....Gen. 4, 7.
i. e. art good.

doings (after the—).....Lev. 18, 3.
i. e. customs.

dog's head .....II Sam. 3, 8.
i. e. worthless fellow.

done to Israel .....Ex. 18, 9.
i. e. shown.

done evil to the people.....Ex. 5, 23.
i. e. afflicted.

done (works that he hath—).....I Chron. 16, 12.
i. e. fulfilled.

done (what would be—).....Ex. 2, 4.
i. e. what would happen.

done truly .....Judg. 9, 16.
i. e. acted in good faith.

done unto them (shall it be—).....Jer. 5, 13.
i. e. ye shall fare.

double heart .....Ps. 12, 2.
i. e. deceitful.

doubled twice .....Gen. 41, 32.
i. e. doubled.

doubt (thy life shall hang in—).....Dt. 28, 66.
i. e. on a thread.

down (went—to Egypt).....Numb. 20, 15.
i. e. went to Egypt.

down with thee (go—).....Gen. 46, 4.
i. e. go with thee.

draw me .....Cant. 1, 4.
i. e. lead.

drawn them from the city.....Josh. 8, 6.
i. e. decoyed.

dreamed a dream .....Gen. 37, 5.
i. e. had a dream.

dreamed and behold.....Gen. 28, 12.
i. e. dreāmed that.

drew forth .....I Chron. 19, 16.
i. e. lured away.

drew near to be put.....Est. 9, 1.
i. e. about to be.

drew nigh that Israel must die.....Gen. 47, 29.
i. e. Israel's death approached.

drew sword (men that—).....Judg. 8, 10.
i. e. fighting men.

dried away (our soul is—).....Numb. 11, 6.
i. e. faint.

dried up .....I K. 13, 4.
i. e. paralyzed.

drinketh (is not this in which my Lord—).Gen. 44, 5.
i. e. is not this from which my Lord drinketh?

driven backward and put to shame.....Ps. 40, 14.
i. e. retreat with dishonor.

drops of the night.....Cant. 5, 2.
i. e. dampness of the night.

drunk with blood.....Jer. 46, 10.
i. e. reek.

drinketh (in which my Lord—).....Ex. 44, 5.
i. e. drink from.

dwell .....Judg. 1, 35.
i. e. maintain themselves.

dwell among mine own people.....II K. 4, 13.
i. e. I care for no such favor.

dwell in all the earth.....Dan. 4, 1.
i. e. wheresoever dwelling.

E

Ears .....Gen. 20, 8.
i. e. hearing.

earth .....I K. 10, 24.
i. e. people.

earth (altar of—) .....Ex. 20, 24.
i. e. earthen altar.

earth opened her mouth.....Numb. 16, 32.
i. e. there was an earthquake.

ease me of mine adversaries.....Is. 1, 24.
i. e. vent my displeasure against.

eat at thy table.....I K. 2, 7.
i. e. supported by thee.

eat bread .....II Sam. 9, 7.
i. e. live.

eat of my bread .....Prov. 9, 5.
i. e. break bread with me.

eat our own bread.....Is. 4, 1.
i. e. support ourselves.

eat up .....Jer. 5, 17.
i. e. confiscate.

eateth up (land—).....Numb. 13, 32.
i. e. unhealthy country.

eating .....Ex. 16, 16.
i. e. appetite.

edge of the sword.....Gen. 34, 26.
i. e. putting its inhabitants to the sword. (Cf. p. 133.)

elders of Israel .....Ex. 3, 18.
i. e. officers of.

Eleazer the priest .....Josh. 14, 1.
i. e. the priest Eleazer.

Eliezer of Damascus.....Gen. 15, 2.
i. e. Damascene Eliezer.

Elkanah her husband.....I Sam. 1, 23.
i. e. her husband Elkanah.

empty .....Ex. 23, 15.
i. e. empty-handed.

empty .....Dt. 15, 13.
i. e. destitute.

encamp against .....II Sam. 12, 28.
i. e. besiege.

encourage themselves .....Judg. 20, 22.
i. e. were courageous.

end .....Ps. 73, 17.
i. e. fate.

end of the earth.....Dan. 4, 22.
i. e. everywhere.

end of heaven.....Is. 13, 5.
i. e. remotest corner of the earth.

endow her to be his wife.....Ex. 22, 16.
i. e. marry her.

enlarge .....Gen. 9, 27.
i. e. prosper.

enlarge my heart.....Ps. 119, 32.
i. e. give me a willing heart. P. B.

enlarged my steps under me.....Ps. 18, 36.
i. e. made me a broad space to walk in. P. B.

enlargement .....Est. 4, 14.
i. e. help.

entangled in the land.....Ex. 14, 3.
i. e. lost the way.

Esau his brother.....Gen. 32, 3.
i. e. his brother Esau.

escape for thy life.....Gen. 19, 17.
i. e. save thyself.

establish before me.....Jer. 30, 20.
i. e. grow.

establish his word.....1 Sam. 1, 23.
i. e. fulfill.

establish the works.....Ps. 90, 17.
i. e. support. P. B.

estimation by shekels of silver.....Lev. 5, 15.
i. e. to the value of two shekels.

even to .....Gen. 13, 3.
i. e. as far as.

every one his day.....Job 1, 4.
i. e. in his turn.

everything that hath breath.....Ps. 150, 6.
i. e. all creation.

everything there is a season (to—).....Eccl. 3, 1.
i. e. everything lasts but a time.

evil (against them for—).....Judg. 2, 15.
i. e. hurt.

evil (I have not found—in thee).....I Sam. 29, 6.
i. e. fault.

evil which I have seen under the sun.....Eccl. 10, 5.
i. e. incongruity which.

evil arrows .....Ezek. 5, 16.
i. e. arrows sent with evil intent.

evil case .....Ex. 5, 19.
i. e. trouble.

evil spirit .....I Sam. 16, 14.
i. e. insanity.

evil way .....I K. 13, 33.
i. e. wickedness.

exalted over me .....Ps. 13, 2.
i. e. triumph. P. B.

excellence of dignity.....Gen. 49, 3.
i. e. first in dignity.

execute upon her all this law.....Numb. 5, 30.
i. e. perform this duty.

exceedingly filled .....Ps. 123, 4.
i. e. amply sated.

eyes shall be evil toward.....Dt. 28, 54.
i. e. with evil intent.

eyes (between—) .....Ex. 13, 9.
i. e. forehead.

eyes (instead of—).....Numb. 10, 31.
i. e. guide or betrayer.

eyes .....Prov. 4, 21.
i. e. memory.

eyes may be opened toward.....I K. 8, 29.
i. e. watch.

eyes of man .....Dan. 7, 8.
i. e. human eyes.

eyes seeing it (mine—).....I K. 1, 48.
i. e. while I am alive.

eyes were enlightened. I Sam. 14, 27.
i. e. to be refreshed.

F

Face of all the earth.....Gen. 1, 29.
i. e. surface.

face (I will see his—).....Gen. 32, 20.
i. e. him personally.

face of man.....Dt. 1, 17.
i. e. any one.

face of the earth.....Ex. 32, 12.
i. e. earth.

face strong against their faces.....Ezek. 3, 8.
i. e. more persistent than they.

face to face.....Dt. 34, 10.
i. e. in person.

faces shall look one to another.....Ex. 25, 20.
i. e. shall face one another.

fail thee a man (there shall not—) I K. 8, 25.
i. e. you shall not lack a man.

faileth for .....Is. 41, 17.
i. e. is parched with. P. B.

fair to look on.....Est. 1, 11.
i. e. beautiful.

fairest among women.....Cant. 1, 8.
i. e. fairest woman.

faithful are the wounds.....Prov. 27, 6.
i. e. trustworthy are the rebukes.

fall to the ground.....I Sam. 3, 19.
i. e. be unfulfilled.

fall upon .....Jer. 6, 21.
i. e. stumble over.

families of the earth.....Gen. 28, 14.
i. e. races.

families .....Numb. 1, 2.
i. e. tribes.

famine of your houses .....Gen. 42, 19.
i. e. your hungry families.

far be it from me.....I Sam. 20, 9.
i. e. God forbid.

far from helping.....Ps. 22, 1.
i. e. slow in helping.

far from safety.....Job 5, 4.
i. e. not safe.

fat of the land.....Gen. 45, 18.
i. e. product of.

fat (became—) .....Neh. 9, 25.
i. e. prospered.

fat .....Neh. 9, 25.
i. e. fertile.

fatness of thy house.....Ps. 36, 8.
i. e. plenty of.

father .....I Chron. 2, 23.
i. e. progenitor.

fathers .....Ezek. 2, 3.
i. e. ancestors.

father (sepulcher of—) .....II Sam. 17, 23.
i. e. family sepulcher.

father's house .....Josh. 2, 12.
i. e. family.

favor in the sight of (give this people—).Ex. 3, 21.
i. e. cause this people to please.

fear of God.....Gen. 20, 11.
i. e. piety.

fear may be before your faces.....Ex. 20, 20.
i. e. religion may.

fear (my—) .....Ex. 23, 27.
i. e. fear of me.

fear of Isaac.....Gen. 31, 42.
i. e. object of Isaac's fear.

fear of the Almighty.....Job 6, 14.
i. e. religion.

fear of the Lord.....I Sam. 11, 7.
i. e. religion.

fear of God was on all the kingdoms.....II Chron. 20, 29.
i. e. all people feared God.

fear of them fell upon them.....Ps. 105, 38.
i. e. they were afraid of them.

fearful in praises.....Ex. 15, 11.
i. e. praises engendering fear.

feast of a king.....I Sam. 25, 36.
i. e. royal feast.

feebleness of hands.....Jer. 47, 3.
i. e. discouragement.

feed my people.....I Chron. 11, 2.
i. e. lead.

feet (at his—).....Judg. 4, 10.
i. e. marched at his back.

feet (sit down at thy—).....Dt. 33, 3.
i. e. learn from thee.

feet (on his—).....Judg. 4, 17.
i. e. on foot.

feet .....Ruth 3, 4.
i. e. nakedness.

feet .....Is. 3, 16.
i. e. ankles.

feet (under—) .....Is. 14, 9.
i. e. under foot.

feet like hind's feet.....Ps. 18, 33.
i. e. feet swift as hind's feet.

feet with shoes.....Cant. 7, 1.
i. e. feet attired with shoes.

feignest them out of thine own heart....Neh. 6, 8.
i. e. imaginest them.

fell down slain.....I Chron. 10, 1.
i. e. lay defeated.

fell upon my face.....Ezek. 1, 28.
i. e. fell down full length.

fell down upon the ground.....Job 1, 20.
i. e. prostrated himself full length.

fell unto me.....I Sam. 29, 3.
i. e. fall in with.

felt .....Ex. 10, 21.
i. e. dense.

few days .....Gen. 24, 55.
i. e. week.

field of burial.....II Chron. 26, 23.
i. e. potter's field.

fifteen cubits upward did the waters prevail .....Gen. 7, 20.
i. e. waters rose fifteen cubits.

fight with .....I Sam. 13, 5.
i. e. engage in battle against.

fill the valleys with.....Ezek. 32, 5.
i. e. raise the valleys to.

filled his days.....Is. 65, 20.
i. e. lived his allotted time.

filled with them.....Ex. 1, 7.
i. e. full of them.

filthy .....Ps. 14, 3.
i. e. corrupt.

find grace in the sight of.....Gen. 33, 15.
i. e. win favor.

find him .....Gen. 32, 19.
i. e. meet him.

finger of God.....Ex. 8, 19.
i. e. act of God.

fire ran along the ground.....Ex. 9, 23.
i. e. lightning ran.

firmament of his power.....Ps. 150, 1.
i. e. mighty firmament.

first and last .....II Chron. 25, 26.
i. e. from the first to the last.

first row was a.....Ex. 39, 10.
i. e. first row consisted of.

first year .....Lev. 9, 3.
i. e. a year old.

first born .....Gen. 19, 31.
i. e. older.

first born .....Gen. 25, 13.
i. e. oldest.

flame of fire.....Ex. 3, 2.
i. e. flame.

flay the burnt offering.....Lev. 1, 6.
i. e. the burnt offering shall be flayed.
(Cf. p. 121.)

flesh .....Gen. 6, 12.
i. e. creatures.

flesh .....Gen. 37, 27.
i. e. kinsman.

flesh .....Lev. 7, 19.
i. e. meat.

flesh .....Lev. 15, 2.
i. e. pudenda viri.

flesh .....Job 4, 15.
i. e. body.

flock of the slaughter.....Zech. 11, 4.
i. e. flock prepared for slaughter.

flowing with .....Ex. 3, 8.
i. e. abounding in.

flying, creeping thing .....Lev. 11, 21.
i. e. winged, swarming creatures. P. B.

fly upon the shoulders.....Is. 11, 14.
i. e. swooped down upon the slope. P. B.

folly .....Josh. 7, 15.
i. e. shameful deed.

folly (wrought—) .....Gen. 34, 7.
i. e. committed crime.

fools .....II Sam. 13, 13.
i. e. worthless fellows.

foot (with thy—).....Dt. 11, 10.
i. e. in thy going.

foot breadth .....Dt. 2, 5.
i. e. for the sole of the foot to tread on.

footstool of our God.....I Chron. 28, 2.
i. e. God's place of rest.

for his wondrous works.....Ps. 78, 32.
i. e. in spite of his wondrous works.

for thy name.....II Chron. 20, 9.
i. e. for thy spirit.

for us (go up—).....Judg. 1, 1.
i. e. of us.

force the queen.....Est. 7, 8.
i. e. do violence to.

forced the children of Dan.....Judg. 1, 34.
i. e. crowded.

force .....Dt. 22, 25.
i. e. overpower.

forever .....Dt. 23, 3.
i. e. at any time or at all times.

for me many days .....Hos. 3, 3.
i. e. with me.

for peace .....Ps. 120, 7.
i. e. peaceable. P. B.

foreskins .....I Sam. 18, 25.
i. e. men.

forsaken the Lord.....Is. 1, 4.
i. e. renounce. P. B.

foreskins of your heart.....Jer. 4, 4.
i. e. wickedness.

fortified the city against.....Judg. 9, 31.
i. e. stirred up.

found grace in the eyes of the Lord.....Gen. 6, 8.
i. e. pleased God.

found out (could not be—).....II Chron. 4, 18.
i. e. could not be computed.

from above .....Gen. 27, 39.
i. e. above.

from afar off.....Gen. 37, 18.
i. e. from a distance.

from after him.....Numb. 32, 15.
i. e. from him.

from among .....Numb. 8, 14.
i. e. from.

from before .....Gen. 23, 3.
i. e. before.

from between .....Numb. 7, 89.
i. e. between.

from five years unto twenty.....Lev. 27, 5.
i. e. between five and twenty.

from him .....Gen. 8, 8.
i. e. (superfluous in English.)

from over the tabernacle.....Ex. 40, 36.
i. e. from.

from the border of Israel.....Mal. 1, 5.
i. e. beyond Palestine.

from the land of.....Hos. 12, 9.
i. e. since the time of thy being in.

from one end of the earth to the other end of the earth.....Dt. 13, 7.
i. e. from one end of the earth to the other.

from time to time.....Ezek. 4, 10.
i. e. at set times.

from the west.....Hos. 11, 10.
i. e. all the way to the west.

from twenty years old and upward.....Numb. 1, 30.
i. e. from twenty up.

from under heaven .....Gen. 6, 17.
i. e. under heaven.

from under the burdens.....Ex. 6, 6.
i. e. free you from.

fruit of her hands.....Prov. 31, 31.
i. e. reward of her labors.

fruit of his doings.....Jer. 17, 10.
i. e. merit of his deeds.

fruit of their own way.....Prov. 1, 31.
i. e. consequence of their deeds.

fulfill her week.....Gen. 29, 27.
i. e. finish the wedding feast.

full of people.....Lam. 1, 1.
i. e. populous.

full of the spirit of wisdom.....Dt. 34, 9.
i. e. very wise.

fullness thereof .....I Chron. 16, 32.
i. e. its contents.

G

Gall (water of—).....Jer. 8, 14.
i. e. poisoned drug.

garden of cucumbers.....Is. 1, 8.
i. e. cucumber garden.

gate .....Ps. 69, 12.
i. e. market.

gate of his enemies.....Gen. 22, 17.
i. e. country of.

gate of (in the—).....II K. 7, 1.
i. e. on the streets of.

gate of the corner.....Jer. 31, 38.
i. e. furthest gate.

gate of the fountain.....Neh. 2, 14.
i. e. fountain gate.

gate of the king.....Dan. 2, 49.
i. e. king's court.

gate of the valley.....Neh. 2, 15.
i. e. valley gate.

gates .....Prov. 1, 21.
i. e. market place.

gathered out .....Is. 5, 2.
i. e. cleared it of. P. B.

gathered to his people.....Gen. 25, 8.
i. e. passed away.

gathered together .....Ex. 4, 29.
i. e. assembled.

gathered up his feet.....Gen. 49, 33.
i. e. stretched out.

gave my heart .....Eccl. 1, 13.
i. e. resolved.

gave into the hand of.....Gen. 40, 11.
i. e. handed to.

genealogy is not to be reckoned after the birthright .....I Chron. 5, 1.
i. e. age does not determine priority.

generation of the righteous.....Ps. 14, 5.
i. e. righteous generation.

generations .....Gen. 2, 4.
i. e. account.

generations .....Ex. 16, 33.
i. e. times.

generation to generation (from—).....Ex. 17, 16.
i. e. for all eternity.

gird up thy loins.....II K. 4, 29.
i. e. get ready.

girded with strength.....I Sam. 2, 4.
i. e. dowered with.

give thine house.....Prov. 5, 9.
i. e. sacrifice.

give a perfect heart.....I Chron. 29, 19.
i. e. be steadfast.

give sleep to mine eyes.....Ps. 132, 4.
i. e. will not sleep.

give them one heart.....Ezek. 11, 19.
i. e. make them harmonious.

give them an everlasting name.....Is. 56, 5.
i. e. perpetuate their name.

given us like sheep.....Ps. 44, 11.
i. e. rendered us.

given me (let my life be—).....Est. 7, 3.
i. e. spared.

given out (let the expenses be—).....Ezr. 6, 4.
i. e. paid.

giveth rain both the former and the latter.Jer. 5, 24.
i. e. bringeth both the former and the latter rain.

glad in his heart.....Ex. 4, 14.
i. e. rejoice.

gladness of heart.....Dt. 28, 47.
i. e. glad heart.

glorious in holiness.....Ex. 15, 11.
i. e. gloriously holy.

glory .....Gen. 31, 1.
i. e. wealth.

glory (crown of—).....Prov. 16, 31.
i. e. glorious crown.

glory and beauty.....Ex. 28, 2.
i. e. dignity and adornment.

glory of his riches.....Est. 5, 11.
i. e. glorious riches.

glory of the Lord.....Ex. 16, 7.
i. e. Lord's greatness.

go and call.....Ex. 2, 7.
i. e. call.

go in unto.....Gen. 16, 2.
i. e. have sexual intercourse.

go out and come in.....Dt. 31, 2.
i. e. pursue appointed task.

go out at the door of his house.....Ex. 12, 22.
i. e. leave.

go out before.....I Sam. 8, 20.
i. e. lead.

go return each to her mother's house.....Ruth 1, 8.
i. e. return.

go thy way forth.....Cant. 1, 8.
i. e. follow.

go to thy fathers.....Gen. 15, 15.
i. e. die. (Cf. p. 133.)

go up .....Gen. 35, 1.
i. e. go.

God made a wind to pass.....Gen. 8, 1.
i. e. a wind came.

God of gods.....Dan. 2, 47.
i. e. supreme God.

God of knowledge.....I Sam. 2, 3.
i. e. knowing God.

God of my righteousness.....Ps. 4, 1.
i. e. God who rightest me. (P. B.)

God of my strength.....Ps. 43, 2.
i. e. art God my stronghold.

God of truth .....Ps. 31, 5.
i. e. faithful God.

going out and coming in.....II Sam. 3, 25.
i. e. movements.

goings out of.....Numb. 34, 5.
i. e. ports.

goings out .....Josh. 15, 4.
i. e. limits.

going the way of all the earth.....Josh. 23, 14.
i. e. die.

gone far from.....Jer. 2, 5.
i. e. have forsaken.

gone out of thy lips.....Dt. 23, 23.
i. e. utterance.

gold (crown of—).....Ex. 30, 3.
i. e. golden crown.

gold (gods of—).....Ex. 20, 23.
i. e. golden gods.

gold (wedge of—).....Josh. 7, 21.
i. e. golden wedge.

good .....Gen. 2, 12.
i. e. precious.

good .....Gen. 40, 16.
i. e. favorable.

good .....I Sam. 15, 9.
i. e. valuable.

good .....I Sam. 25, 8.
i. e. lucky.

good .....Gen. 27, 9.
i. e. fat.

good .....Dt. 6, 18.
i. e. fertile.

good words .....I K. 12, 7.
i. e. courteously.

good .....II Chron. 10, 7.
i. e. friendly.

good things ..... II Chron. 19, 3.
i. e. redeeming traits.

good in your eyes (as is—) ..... Gen. 19, 8.
i. e. as you please.

good tidings ..... Is. 52, 7.
i. e. pleasant tidings.

goodly to look at ..... I Sam. 16, 12.
i. e. fascinating.

great shall be the day ..... Hos. 1, 11.
i. e. eventful shall.

great cry ..... Ex. 11, 6.
i. e. loud cry.

great ..... Ex. 11, 3.
i. e. renowned.

great man with ..... II K. 5, 1.
i. e. man much thought of by.

great sea ..... Numb. 34, 7.
i. e. Mediterranean.

great shout (with a—) ..... Josh. 6, 5.
i. e. tumultuously.

great ..... I Sam. 25, 2.
i. e. rich.

greatly ..... I K. 2, 12.
i. e. firmly.

greatness of thine arm ..... Ex. 15, 16.
i. e. thy great arm.

greatness of thy excellency ..... Ex. 15, 7.
i. e. thy excellent greatness.

greatness of thy mercy ..... Numb. 14, 19.
i. e. thy great mercy.

grief of mind unto Isaac ..... Gen. 26, 35.
i. e. source of grief unto.

guard unto them ..... Ezek. 38, 7.
i. e. their guard.

guile (with—) ..... Ex. 21, 14.
i. e. intentionally.

H

Habitation of thy house.....Ps. 26, 8.
i. e. thy dwelling.

had rest from war.....Josh. 14, 15.
i. e. the war ended.

had the likeness of.....Ezek. 1, 5.
i. e. resembled.

half a shekel weight.....Gen. 24, 22.
i. e. weighing a half of a shekel.

hand .....Gen. 16, 6.
i. e. power.

hand (at the—).....Gen. 9, 5.
i. e. from.

hand .....Gen. 44, 17.
i. e. possession.

hand ..... Ex. 21, 20.
i. e. blow.

hand .....Numb. 20, 20.
i. e. force.

hand (have here at—) ..... I Sam. 9, 8.
i. e. have left.

hand .....I Sam. 19, 5.
i. e. jeopardy.

hand (high is thy right—) .....Ps. 89, 13.
i. e. power.

hand (at your—).....Is. 1, 12.
i. e. of you. (Cf. p. 130.)

hand ..... Is. 28, 2.
i. e. violence. P. B.

hand (it is in the power of their—).....Mic. 2, 1.
i. e. they have the opportunity.

hand be upon him.....Josh. 2, 19.
i. e. any violence be done to him.

hand of Moses.....Numb. 33, 1.
i. e. leadership of.

hand of the Lord is gone out against me..Ruth 1, 13.
i. e. God afflicted me.

hand was on.....I K. 18, 46.
i. e. protected.

hand was heavy upon.....I Sam. 5, 6.
i. e. afflicted.

hand waxed short.....Numb. 11, 23.
i. e. lost power.

hands (cut without—).....Dan. 2, 34.
i. e. human intervention.

hands be strengthened.....Judg. 7, 11.
i. e. have courage.

hands were feeble.....II Sam. 4, 1.
i. e. was discouraged.

hard for me.....II Sam. 3, 39.
i. e. powerful.

hard language .....Ezek. 3, 5.
i. e. difficult.

harden the heart.....Ex. 4, 21.
i. e. make obstinate.

harden in sorrow .....Job 6, 10.
i. e. accustom to sorrow.

harden thy heart.....Dt. 15, 7.
i. e. be heartless.

hast a desire unto.....Dt. 21, 11.
i. e. fallest in love with.

haste and bring down.....Gen. 45, 13.
i. e. bring quickly.

haste thee, escape..... Gen. 19, 22.
i. e. escape quickly.

hasted and emptied.....Gen. 24, 20.
i. e. emptied quickly.

hasted and killed.....I Sam. 28, 24.
i. e. killed quickly.

hasted and passed.....Josh. 4, 10.
i. e. passed quickly.

hastened to perform.....Jer. 1, 12.
i. e. quickly fulfill.

hastened to dress.....Gen. 18, 7.
i. e. quickly dressed.

hating covetousness (men—).....Ex. 18, 21.
i. e. unselfish men.

have no favor.....Josh. 11, 20.
i. e. enjoy no consideration.

head (take thy master from thy—).....II K. 2, 3.
i. e. from thee.

head to the king.....Dan. 1, 10.
i. e. life.

head .....Hos. 1, 11.
i. e. leader.

head of consecration.....Numb. 6, 9.
i. e. consecrated head.

heads .....Gen. 2, 10.
i. e. streams.

heads (lift up—).....Ps. 24, 9.
i. e. stand ajar.

heal their land.....II Chron. 7, 14.
i. e. relieve.

heal their backsliding.....Hos. 14, 4.
i. e. reform them.

health to the bones.....Prov. 16, 24.
i. e. beneficial.

heart .....Gen. 8, 21.
i. e. self.

heart .....Ex. 28, 29.
i. e. breast.

heart (gave him another—).....I Sam. 10, 9.
i. e. changed him.

heart (understanding—) .....I K. 3, 9.
i. e. good judgment.

heart (pure—) .....Ps. 24, 4.
i. e. conscience.

heart (in thine—) .....Prov. 6, 25.
i. e. secretly.

heart (kept the matter in my—).....Dan. 7, 28.
i. e. mind.

heart and flesh.....Ps. 84, 2.
i. e. soul and body.

heart and eyes.....Numb. 15, 39.
i. e. desire and longing.

heart be lifted up.....Dt. 8, 14.
i. e. become haughty.

heart faileth .....Gen. 42, 28.
i. e. become discouraged.

heart fainted .....Gen. 45, 26.
i. e. despaired.

heart is hot.....Dt. 19, 6.
i. e. intense excitement.

heart is merry with wine..... II Sam. 13, 28.
i. e. under the influence of wine.

heart not with me.....Judg. 16, 15.
i. e. dost not trust me.

heart of .....I K. 8, 17.
i. e. intention of.

heart of flesh .....Ezek. 36, 26.
i. e. tender heart.

heart of the sea.....Ex. 15, 8.
i. e. within the sea.

heart panted .....Is. 21, 4.
i. e. mind is bewildered. P. B.

heart right as my heart is with thy heart...II K. 10, 15.
i. e. as sincere with me as I am with thee.

heart smote him.....I Sam. 24, 5.
i. e. conscience reproached him.

heart (lift up—).....Lam. 3, 41.
i. e. pray.

heart was not perfect with.....I K. 11, 4.
i. e. was not loyal to.

heart was tender .....II K. 22, 19.
i. e. was touched.

heart was toward.....II Sam. 14, 1.
i. e. longed for.

hearted (wise—) .....Ex. 35, 25.
i. e. skilled.

hearts .....Ex. 31, 6.
i. e. minds.

hearts (stole the—).. .....II Sam. 15, 6.
i. e. estranged the affections.

hearts did melt.....Josh. 2, 11.
i. e. were discouraged.

hearts were merry.....Judg. 16, 25.
i. e. were in high spirits. P. B.

heat of the day.....I Sam. 11, 11.
i. e. noon.

heat of anger.....Dt. 29, 24.
i. e. severity.

heaven .....Gen. 1, 20.
i. e. air.

heaven above .....Gen. 49, 25.
i. e. heaven.

heaven and earth (between—).....II Sam. 18, 9.
i. e. mid air.

heaven of heavens.....I K. 8, 27.
i. e. highest heaven.

heavily .....Ex. 14, 25.
i. e. with difficulties.

heaviness .....Ezr. 9, 5.
i. e. brooding.

heavy .....Ex. 17, 12.
i. e. tired.

heavy .....Is. 6, 10.
i. e. dull.

heavy (with—tidings) .....I K. 14, 6.
i. e. unpleasant.

a Hebrew, one of his brethren.....Ex. 2, 11.
i. e. one of his Hebrew kinsmen.

heels .....Ps. 49, 5.
i. e. opposers. P. B.

height was exalted above.....Ezek. 31, 5.
i. e. was higher than.

height was like the height.....Amos 2, 9.
i. e. as high as.

her blossoms .....Gen. 40, 10.
i. e. its blossoms.

her days to be delivered were fulfilled....Gen. 25, 24.
i. e. end of her pregnancy.

her two sons with her.....Ex. 18, 6.
i. e. with her two sons.

hid .....II Chron. 9, 2.
i. e. unknown.

hide my face.....Dt. 32, 20.
i. e. turn away.

hide their eyes from.....Lev. 20, 4.
i. e. connive at.

high hands .....Ex. 14, 8.
i. e. triumphantly.

high looks .....Ps. 18, 27.
i. e. arrogant.

him that he was a goodly child (saw—)..Ex. 2, 2,
i. e. saw that he was beautiful. (Cf. p. 114.)

holiness (throne of his—).....Ps. 47, 8.
i. e. his holy throne.

honey for sweetness.....Ezek. 3, 3.
i. e. sweet as honey.

horn .....I Sam. 2, 1.
i. e. prosperity.

horn of my salvation.....Ps. 18, 2.
i. e. my deliverer. (Cf. p. 134.)

horn shall be exalted.....Ps. 112, 9.
i. e. shall triumph.

host of heaven.....II K. 21, 3.
i. e. stars.

hot burning .....Lev. 13, 24.
i. e. burn caused by fire. P. B.

hot .....Dt. 9, 19.
i. e. great.

house .....Gen. 41, 51.
i. e. family.

house .....Gen. 45, 16.
i. e. palace.

house (to his—).....I Sam. 2, 11.
i. e. home.

house for his kingdom.....II Chron, 2, 1.
i. e. palace.

house for the name of the Lord.....II Chron, 2, 1.
i. e. temple.

house of bondage.....Ex. 13, 14.
i. e. prison.

house of gods .....Judg. 17, 5.
i. e. shrine.

house of Jacob.....Ex. 19, 3.
i. e. Jacob.

house of mirth.....Eccl. 7, 4.
i. e. place of amusement.

house .....II Sam. 3, 6.
i. e. dynasty.

house of fathers.....Numb. 1, 2.
i. e. families.

house of the Lord.....I K. 7, 40.
i. e. temple.

how shall we order the child and how shall we do unto him.....Judg. 13, 12.
i. e. what shall be the rule and mode of life for the boy. P. B.

humble thyself before.....Ex. 10, 3.
i. e. pay homage to.

humble ye .....Judg. 19, 24.
i. e. ravish. P. B.

humbleth himself .....Ps. 10, 10.
i. e. stoops down.

hunt .....Lam. 4, 18.
i. e. track.

I

Imagination .....Gen. 6, 5.
i. e. motive.

imputed unto him.....Lev. 7, 18.
i. e. put down to his credit.

in (rejoice—) .....Dt. 26, 11.
i. e. over.

in his youngest son.....I K. 16, 34.
i. e. at the cost of.

in abundance .....I K. 1, 25.
i. e. numerous.

in all the earth.....Ex. 34, 10.
i. e. anywhere.

in all things.....Gen. 24, 1.
i. e. with everything.

in her life.....Lev. 18, 18.
i. e. while she is alive.

in his first born.....Josh. 6, 26.
i. e. at the cost of.

in that day.....Ex. 10, 28.
i. e. on that day.

in the book.....Jer. 36, 8.
i. e. out of the book.

in the day.....II Sam. 22, 1.
i. e. at the time.

in the day of rain.....Ezek. 1, 28.
i. e. on a rainy day.

in the door.....Numb. 11, 10.
i. e. at the door.

in the earth.....Ex. 20, 4.
i. e. on the earth.

in the flesh.....Gen. 17, 25.
i. e. on the flesh.

in the gate.....Gen. 19, 1.
i. e. at the gate.

in the midst of thee.....Ex. 33, 3.
i. e. with thee.

in the mount.....Ex. 4, 27.
i. e. at the mount.

in the plague.....Numb. 25, 9.
i. e. because of the plague.

in the second rank.....Numb. 2, 16.
i. e. second in order.

in the strength.....I K. 19, 8.
i. e. by the refreshment obtained from.

in the vine.....Gen. 40, 10.
i. e. on the vine.

in the way .....II K. 10, 12.
i. e. along the way.

in thee .....Gen. 12, 3.
i. e. through thee.

in this .....Gen. 34, 15.
i. e. under this condition.

in thy light .....Ps. 36, 9.
i. e. by means of thy light.

in vain .....Ex. 20, 7.
i. e. uselessly.

in whom was no blemish.....Dan. 1, 4.
i. e. without defect.

increase of the earth.....Judg. 6, 4.
i. e. crops.

increase upon thee.....Dt. 7, 22.
i. e. get the upper hand over.

indignation against .....II K. 3, 27.
i. e. enmity arose.

inhabited (not—) .....Lev. 16, 22.
i. e. solitary.

inhabitest the praises of Israel.....Ps. 22, 3.
i. e. thy throne is laid on Israel's songs of praise. P. B.

inherit .....Ps. 37, 9.
i. e. rule.

inheritance .....Ex. 34, 9.
i. e. ward.

inheritance .....Ps. 33, 12.
i. e. heritage.

iniquities are increased over our head....Ezr. 9, 6.
i. e. we are totally submerged in our iniquities.

iniquity .....Lev. 5, 1.
i. e. consequences of iniquity.

iniquity in me.....II Sam. 14, 32.
i. e. I have done wrong.

innocency of my hands.....Gen. 20, 5.
i. e. unselfishly. (Cf. p. 142.)

inquire of the Lord.....Gen. 25, 22.
i. e. consult the oracle.

instruction .....Prov. 1, 2.
i. e. morals.

instruction and astonishment.....Ezek. 5, 15.
i. e. example and dread.

instruments of cruelty.....Gen. 49, 5.
i. e. dangerous weapons.

instruments of music.....I Chron. 15, 16.
i. e. musical instruments.

integrity of my heart.....Gen. 20, 5.
i. e. good faith.

intreated of us.....Ezr. 8, 23.
i. e. lean toward us.

iron and brass.....Dt. 33, 25.
i. e. of iron and brass.

iron (bed of—).....Dt. 3, 11.
i. e. iron bedstead.

iron (chariots of—).....Josh. 17, 6.
i. e. iron chariots.

is before thee (all the land—).....Jer. 40, 4.
i. e. choose the land.

is not a present to bring.....I Sam. 9, 7.
i. e. we have no present.

Isaiah the prophet.....II K. 19, 2.
i. e. the prophet Isaiah.

Israel his father.....Gen. 46, 29.
i. e. his father Israel.

it came to pass.....Gen. 12, 14.
i. e. (superfluous in English).

it may be well with thee.....Ruth 3, 1.
i. e. thou mayest prosper.

ivory (houses of—).....Amos 3, 15.
i. e. ivory houses.

ivory (throne of—).....I K. 10, 18.
i. e. ivory throne.

J

Jealous for .....Zach. 1, 14.
i. e. zealous.

Jethro his father-in-law.....Ex. 3, 1.
i. e. his father-in-law Jethro.

jewels of silver and jewels of gold.....Gen. 24, 53.
i. e. silver and golden jewels.

Jezebel his wife.....I K. 21, 25.
i. e. his wife Jezebel.

Joash his father.....Judg. 8, 32.
i. e. his father Joash.

join unto .....Numb. 25, 3.
i. e. make an alliance with.

join themselves unto .....Est. 9, 27.
i. e. were converted.

join unto me.....Gen. 29, 34.
i. e. be devoted.

joined unto .....Job 3, 6.
i. e. counted among.

joints of his loins were loosed.....Dan. 5, 6.
i. e. he trembled.

Joshua the son of Nun.....Josh. 1, 1.
i. e. Nun's son Joshua.

judge .....Is. 1, 17.
i. e. justify.

judge .....II Chron. 20, 12.
i. e. punish.

judged .....Judg. 3, 10.
i. e. vindicated.

judgment .....Ex. 12, 12.
i. e. justice.

judgment .....Numb. 35, 12.
i. e. trial.

judgment (awake to my—).....Ps. 35, 23.
i. e. awake to defend my right.

judgment .....Ps. 37, 6.
i. e. justness. P. B.

judgment .....Job 27, 2.
i. e. due.

judgment (with just—).....Dt. 16, 18.
i. e. justly.

judgment .....Ezr. 7, 26.
i. e. punishment.

justified .....Job 11, 1.
i. e. left unrebuked.

justified himself rather than God.....Job 32, 2.
i. e. considered himself more just than God.

justify the wicked.....Ex. 23, 7.
i. e. clear.

justify .....Job 9, 20.
i. e. defend..

K

Keep anger .....Jer. 3, 12.
i. e. bear a grudge.

keep the feast.....Ex. 12, 14.
i. e. celebrate.

keep the feet.....I Sam. 2, 9.
i. e. guide.

keep with a bridle.....Ps. 39, 1.
i. e. put a bridle on. P. B.

keep seed alive.....Gen. 7, 3.
i. e. preserve the species.

keep silence before me.....Is. 41, 1.
i. e. hearken to me in silence. P. B.

keep the charge.....Numb. 1, 53.
i. e. guard.

keep the way of the Lord.....Gen. 18, 19.
i. e. be pious.

keepeth truth forever.....Ps. 146, 6.
i. e. shows faithfulness at all times.

kept the door (that—).....II K. 12, 9.
i. e. doorkeepers.

kick ye .....I Sam. 2, 29.
i. e. become ye discontented.

kid of the goats.....Lev. 9, 3.
i. e. kid.

kill the bullock .....Lev. 1, 5.
i. e. the bullock shall be killed.

king (in the fifth year of—).....II Chron. 12, 2.
i. e. reign of.

king of kings.....Ezek. 26, 7.
i. e. greatest king.

kingdom of priests.....Ex. 19, 6.
i. e. priestly kingdom.

kingdom upon .....I Sam. 13, 13.
i. e. rule over.

kings of people.....Gen. 17, 16.
i. e. race of kings

kings of the earth.....Ps. 148, 11.
i. e. earthly kings.

kiss me with the kisses.....Cant. 1, 2.
i. e. give me kisses.

kneeled upon his knees.....Dan. 6, 10.
i. e. kneeled.

knees .....II K. 4, 20.
i. e. lap.

knew .....Gen. 4, 1.
i. e. had sexual intercourse with.

knew .....Judg. 18, 3.
i. e. recognized.

knit together as one man.....Judg. 20, 11.
i. e. as confederates. P. B.

know .....Ex. 33, 12.
i. e. choose.

known .....Judg. 3, 1.
i. e. experience of.

know .....Prov. 1, 2.
i. e. acquire.

knoweth .....Ps. 1, 6.
i. e. pays attention to.

L

Laban my brother .....Gen. 27, 43.
i. e. my brother Laban.

laid waste and brought to silence.....Is. 15, 1.
i. e. stormed and destroyed.

lame of his feet.....II Sam. 4, 4.
i. e. lame.

lamented with this lamentation.....II Sam. 1, 17.
i. e. lamented as follows.

lamp .....I K. 15, 4.
i. e. rule.

lamp shall be put in obscure darkness....Prov. 20, 20.
i. e. life shall vanish into oblivion.

land fainted .....Gen. 47, 13.
i. e. country grew weak.

land .....Dt. 9, 28.
i. e. people of the land.

land of nativity.....Jer. 46, 16.
i. e. native land.

land of rivers of waters.....Dt. 10, 7.
i. e. land abounding in running streams.

land of captivity .....Neh. 4, 4.
i. e. captivity.

land of the living.....Ps. 27, 13.
i. e. earth.

land of uprightness.....Ps. 143, 10.
i. e. smooth path. P. B.

land what it is (see the—).....Numb. 13, 18.
i. e. see what the land is.

large place .....II Sam. 22, 20.
i. e. ease.

largeness of heart.....I K. 4, 29.
i. e. generosity.

latter days .....Numb. 24, 14.
i. e. future.

latter end.....Numb. 24, 20.
i. e. future.

law .....II Chron. 15, 3.
i. e. religion.

law of his God.....Dan. 6, 5.
i. e. religion.

law of the Lord.....II Chron. 12, 1.
i. e. religion.

law of truth.....Mal. 2, 6.
i. e. inviolable law.

lay .....Lev. 1, 8.
i. e. arrange.

lay upon .....Ex. 5, 8.
i. e. exact of.

leather (girdle of—).....II K. 1, 8.
i. e. leather girdle.

left hand .....Gen. 14, 15.
i. e. north. (Cf. p. 148.)

left of .....Ruth 1, 5.
i. e. bereft of.

leprous as snow.....Ex. 4, 6.
i. e. leprous, the color of snow.

let the Lord be so with you.....Ex. 10, 10.
i. e. by the Lord I swear.

lieth at the door.....Gen. 4, 7.
i. e. inevitable.

life is bound up in the lad's life.....Gen. 44, 30.
i. e. very much attached to him.

life is yet whole in me.....II Sam. 1, 9.
i. e. am still alive.

life of the flesh.....Prov. 14, 30.
i. e. health of the body.

life grievous unto him.....Is. 15, 4.
i. e. inmost soul quails. P. B.

lift above .....Numb. 16, 3.
i. e. consider better.

lift thou up .....Ps. 4, 6.
i. e. show.

lift up her voice and wept.....Gen. 21, 16.
i. e. began to weep.

lift up his countenance upon thee.....Numb. 6, 26.
i. e. grant prosperity.

lift up his hand or foot.....Gen. 41, 44.
i. e. attempt anything.

lift up mine hand unto the Lord.....Gen. 14, 22.
i. e. sworn.

lift up sword .....Is. 2, 4.
i. e. attack.

lift up the head .....II K. 25, 27.
i. e. freed.

lift up the horn .....I Chron. 25, 5.
i. e. sound the alarm.

lift up feet .....Ps. 74, 3.
i. e. step forth.

lift up tool .....Ex. 20, 25.
i. e. put a tool.

lift up thyself .....Ps. 94, 2.
i. e. appear. P. B.

lift up a banner.....Is. 13, 2.
i. e. raise a signal. P. B.

lifted hand against .....II Sam. 20, 21.
i. e. rebelled.

lifted soul unto vanity.....Ps. 24, 4.
i. e. cherishes longing for evil. P. B.

lifted up his eyes.....Gen. 13, 10.
i. e. looked.

lifted up his eyes and saw.....Gen. 22, 4.
i. e. looked and saw.

lifted up their voices and wept.....Ruth 1, 9.
i. e. wept aloud.

lifting up the voice with joy.....I Chron. 15, 16.
i. e. striking a joyous key.

light of countenance .....Prov. 16, 5.
i. e. pleasant look.

light of the eyes.....Prov. 15, 30.
i. e. happy disposition.

light (at the—of thine arrows).....Hab. 3, 11.
i. e. glitter.

light of countenance.....Ps. 89, 15.
i. e. happiness.

light persons .....Judg. 9, 4.
i. e. reckless.

light that it was good (saw the—).....Gen. 1, 4.
i. e. saw that the light was good. (Cf. p. 114.)

like coreander seed, white.....Ex. 16, 31.
i. e. white, like coreander seed.

like people like priest.....Hos. 4, 9.
i. e. as people so priest.

likeness (of the throne).....Ezek. 1, 26.
i. e. form.

line of thirty cubits did compass it round about .....I K. 7, 23.
i. e. thirty cubits was its circumference.

lived after the death of.....II K. 14, 17.
i. e. survived.

living waters .....Cant. 4, 15.
i. e. running waters.

look not upon me because I am black....Cant. 1, 6.
i. e. notice not that I am black.

look upon (to—).....II Sam. 11, 2.
i. e. in appearance.

look upon one another (why do you—)...Gen. 42, 1.
i. e. be idle.

look behind him .....II Sam. 1, 7.
i. e. turned around.

loosed my cord.....Job 30, 11.
i. e. abandoned.

Lord be with you.....Ruth 2, 4.
i. e. I hope you are well.

Lord brought an east wind.....Ex. 10, 13.
i. e. east wind raged.

lot .....Ezek. 24, 6.
i. e. reward.

lot of his inheritance.....Dt. 32, 9.
i. e. inheritance.

loud and bitter cry.....Est. 4, 1.
i. e. loudly and bitterly.

loud voice .....Gen. 39, 14.
i. e. aloud.

loud voice .....Prov. 27, 14.
i. e. publicly.

love them freely .....Hos. 14, 4.
i. e. give them all my love.

M

Made haste and ran.....Judg. 13, 10.
i. e. ran quickly.

made the sea dry land.....Ex. 14, 21.
i. e. turned into.

made release .....Est. 2, 18.
i. e. granted.

made governor .....Jer. 41, 2.
i. e. appointed.

made a breach upon.....II Sam. 6, 8.
i. e. removed.

made himself strange.....Gen. 42, 7.
i. e. disguised himself.

made of .....Numb. 6, 4.
i. e. yielded by.

made our savour to be abhorred in the eyes of .....Ex. 5, 21.
i. e. caused us to be despised.

made sackcloth my garment.....Ps. 69, 11.
i. e. clothed myself in sackcloth.

made thin .....Is. 17, 4.
i. e. grew dim. P. B.

magnified him .....II Chron. 1, 1.
i. e. caused him to become prominent.

magnified himself against the Lord.....Jer. 48, 26.
i. e. acted presumptuously.

magnify thee .....Josh. 3, 7.
i. e. have thee honored.

magnify the Lord with me.....Ps. 34, 3.
i. e. extol.

magnify themselves against .....Ps. 38, 16.
i. e. triumph.

make a captain .....Numb. 14, 4.
i. e. appoint a captain.

make a breach in it for us.....Is. 7, 6.
i. e. win it for ourselves.

make bright the arrows.....Jer. 51, 11.
i. e. sharpen the arrows.

make him a great nation .....Gen. 17, 20.
i. e. make of him, etc.

make his face shine upon.....Numb. 6, 25.
i. e. favor.

make me to stink.....Gen. 34, 30.
i. e. bring me into ill repute.

make ready .....II K. 9, 21.
i. e. prepare.

make thee a curse and an oath.....Numb. 5, 21.
i. e. bring evil and misfortune upon thee.

make thy enemies thy footstool.....Ps. 110, 1.
i. e. humble thy enemies. P. B.

make us a king .....I Sam. 8, 5.
i. e. appoint for us a king.

make full of ditches.....II K. 3, 16.
i. e. fill with ditches.

maketh to cease.....Ps. 46, 9.
i. e. suppress. P. B.

make to transgress .....I Sam. 2, 24.
i. e. lead astray.

make marriages with.....Gen. 34, 9.
i. e. intermarry.

make yourselves strange.....Job 19, 3.
i. e. estrange yourselves.

making their hearts merry.....Judg. 19, 22.
i. e. feasting merrily. P. B.

male and female, created He them.....Gen. 1, 27.
i. e. He created male and female.

male of the first year.....Ex. 12, 5.
i. e. male one year old.

man Elkanah .....I Sam. 1, 21.
i. e. Elkanah.

man of Benjamin .....I Sam. 4, 12.
i. e. Benjamite.

man of God .....I Sam. 9, 6.
i. e. prophet.

man of the field.....Gen. 25, 27.
i. e. man loving the field.

man's pen .....Is. 8, 1.
i. e. in plain characters. P. B.

matters would stand.....Est. 3, 4.
i. e. cause would be defended.

matters to do .....Ex. 24, 14.
i. e. difficulties to decide.

may become .....Ex. 8, 16.
i. e. turn into.

measure of thy covetousness.....Jer. 51, 13.
i. e. limit of thy expansion.

melt away .....Ex. 15, 15.
i. e. became disheartened.

melted (the earth—).....Ps. 46, 6.
i. e. trembled. P. B.

memorial .....Ex. 3, 15.
i. e. token.

memorial .....Ex. 28, 29.
i. e. reminder.

memorial .....Neh. 2, 20.
i. e. reminiscence.

men of Gibeon .....Josh. 10, 6.
i. e. Gibeonites.

men of renown .....Gen. 6, 4.
i. e. renowned.

men of the east.....Job 1, 3.
i. e. Bedouins.

men of the Hebrews.....Ex. 2, 13.
i. e. Hebrew men.

men of the land.....Lev. 18, 27.
i. e. inhabitants.

men of truth.....Ex. 18, 21.
i. e. honest men.

men of understanding.....Ezr. 8, 16.
i. e. intelligent men.

merchant of people .....Ezek. 27, 3.
i. e. commercial centre.

midst of heaven .....Dt. 4, 11.
i. e. sky.

midst of days .....Ps. 102, 24.
i. e. bloom of life.

might (with—) .....II Sam. 6, 14.
i. e. enthusiastically.

mighty rivers .....Ps. 74, 15.
i. e. large rivers.

mighty destruction .....Dt. 7, 23.
i. e. dismally.

mighty hand .....Dt. 6, 21.
i. e. wonderful power.

mighty man of wealth.....Ruth 2, 1.
i. e. very wealthy man.

mighty men of valor.....Josh. 1, 14.
i. e. great warriors.

minister before the ark.....I Chron. 16, 4.
i. e. tend to the ark.

ministered before .....I Chron. 6, 32.
i. e. officiated with.

Miriam the prophetess.....Ex. 15, 20.
i. e. the prophetess Miriam.

mischievous things .....Ps. 38, 12.
i. e. ruin. P. B.

money .....Ex. 21, 21.
i. e. loss.

more honorable than all the house of his father .....Gen. 34, 19.
i. e. the most honorable of his family.

more than they might dwell together.....Gen. 36, 7.
i. e. so abundant that they could not dwell together.

morning .....Ps. 5, 3.
i. e. early.

morning was light.....Gen. 44, 3.
i. e. it was light.

Moses my servant .....Josh. 1, 2.
i. e. my servant Moses.

mouth .....Gen. 29, 3.
i. e. opening.

mouth .....Ex. 4, 11.
i. e. speech.

mouth (in thy—).....Ex. 13, 9.
i. e. familiar to you.

mouth (at the—).....Dt. 17, 6.
i. e. testimony.

mouth .....Judg. 9, 38.
i. e. boast.

mouth (I have opened my—).....Judg. 11, 35.
i. e. promised.

mouth (with one—) .....I K. 22, 13.
i. e. unanimously.

mouth of (by the—).....Ezr. 1, 1.
i. e. delivered by.

mouth (from the—of).....Jer. 36, 4.
i. e. dictation of.

mouth hath testified against me (thy—)..II Sam. 1, 16.
i. e. thou hast incriminated thyself.

mouth is enlarged .....I Sam. 2, 1.
i. e. can speak.

moved his tongue .....Josh. 10, 21.
i. e. spoke aught.

much people .....Numb. 21, 6.
i. e. many people.

much strength .....Ps. 33, 16.
i. e. great strength. P. B.

multitude of his children .....Est. 5, 11.
i. e. his many children.

multitude of thy mercy.....Ps. 5, 7.
i. e. thy great mercy.

must not be done.....Gen. 29, 26.
i. e. is not customary.

my daughter a maiden.....Judg. 19, 24.
i. e. my virgin daughter.

my daughter .....Ruth 2, 8.
i. e. O girl.

my father and my mother.....Is. 8, 4.
i. e. father and mother.

my mother .....I K. 2, 20.
i. e. mother.

my service which I have done thee.....Gen. 30, 26.
i. e. the service which, etc.

my son .....I Sam. 4, 16.
i. e. young man.

N

Nakedness of his father.....Gen. 9, 22.
i. e. his father naked.

naked (the people were—).....Ex. 32, 25.
i. e. unruly.

naked unto their shame.....Ex. 32, 25.
i. e. exposed them to shame.

nakedness of the land.....Gen. 42, 9.
i. e. poverty.

nakedness .....Lam. 1, 8.
i. e. shame.

name (an evil—) .....Dt. 22, 14.
i. e. report.

name (my—might be therein).....I K. 8, 16.
i. e. spirit.

name (had a—) .....I Chron. 11, 20.
i. e. fame.

name of the city at the first.....Judg. 18, 29.
i. e. the original name.

name declared .....Ex. 9, 16.
i. e. fame spread.

name was (his—).....I Sam. 1, 1.
i. e. named.

named on them (my name be—).....Gen. 48, 16.
i. e. may they be called by my name.

narrow windows of lights.....I K. 6, 4.
i. e. windows wide without and narrow within.

Nathan the prophet.....II Sam. 12, 25.
i. e. the prophet Nathan.

near to flee unto.....Gen. 19, 20.
i. e. a ready refuge.

necks .....Neh. 3, 5.
i. e. shoulders.

necks of mine enemies (given me the—)..II Sam. 22, 41.
i. e. put to flight my enemies.

neighbor of thine.....I Sam. 15, 28.
i. e. one of thy fellows.

new jawbone .....Judg. 15, 15.
i. e. fresh jawbone.

next unto his house.....Ex. 12, 4.
i. e. nearest.

ninety years old and nine.....Gen. 17, 1.
i. e. ninety-nine years old.

no interpreter of it.....Gen. 40, 8.
i. e. none to interpret it.

noise .....Jer. 46, 17.
i. e. braggart.

noise of his roaring .....Ezek. 19, 7.
i. e. his loud roaring.

none shall be alone .....Is. 14, 31.
i. e. straggler.

none was left to him remaining (until—).Dt. 3, 3.
i. e. no remnant was left to him.

not (and one is—).....Gen. 42, 13.
i. e. no more.

nothing that breatheth .....Dt. 20, 16.
i. e. no creature.

numbered .....Judg. 20, 15.
i. e. mustered.

nurse unto it.....Ruth 4, 16.
i. e. its nurse.

O

Oath of the Lord.....Ex. 22, 11.
i. e. oath in the Lord's name.

observe the saying.....Gen. 37, 11.
i. e. kept the matter in mind.

obtained favor in the sight of all.....Est. 2, 15.
i. e. pleased all.

obtained kindness of .....Est. 2, 9.
i. e. was favored by.

of God .....II Chron. 10, 15.
i. e. inspired by God.

of her husband's .....Ruth 2, 1.
i. e. by marriage.

of seventy .....Numb. 7, 13.
i. e. weighing seventy.

of the children of Israel .....Numb. 2, 2.
i. e. among the Israelites.

of the elders .....Ex. 17, 5.
i. e. of some officers.

of the stones .....Gen. 28, 11.
i. e. a stone.

offer him for a burnt offering.....Gen. 22, 2.
i. e. make of him a burnt offering.

offer .....Lev. 1, 3.
i. e. present.

oil for light .....Ex. 39, 37.
i. e. illuminating oil.

old and full of days.....I Chron. 23, 1.
i. e. reached a very old age.

olive oil beaten .....Lev. 24, 2.
i. e. pressed olive oil. P. B.

on eagle's wings .....Ex. 19, 4.
i. e. as if by eagle's wings.

on the spoil laid they not their hand.....Est. 9, 10.
i. e. the spoil they did not appropriate.

one could know another (before—).....Ruth 3, 14.
i. e. daylight.

one law .....Ex. 12, 49.
i. e. the same law.

one man (as—).....Numb. 14, 15.
i. e. all at once.

one measure .....Ex. 26, 2.
i. e. the same measure.

one night (in—).....Gen. 40, 5.
i. e. the same night.

one voice (with—).....Ex. 24, 3.
i. e. in concert.

open mouth .....Is. 9, 12.
i. e. crammed mouth eagerly.

open place .....Gen. 38, 14.
i. e. field.

opened her womb .....Gen. 29, 31.
i. e. made her fruitful.

oppression—oppress them .....Ex. 3, 9.
i. e. oppression put upon them.

ordinance .....Ex. 12, 24.
i. e. institution.

ordinance (by an—forever).....Numb. 18, 8.
i. e. fixed right.

ornament of grace.....Prov. 1, 9.
i. e. beautiful ornament.

other times before.....Judg. 16, 20.
i. e. time and time again.

out free for nothing.....Ex. 21, 2.
i. e. altogether free.

out from .....Ex. 12, 5.
i. e. from.

out into .....Est. 4, 1.
i. e. to.

out of .....Gen. 13, 1.
i. e. from.

out of my sight.....Gen. 23, 4.
i. e. (superfluous in English).

outside of the camp.....Judg. 7, 19.
i. e. edge of the camp.

outstretched arm .....Jer. 21, 5.
i. e. with full power.

out of his temple .....Ps. 18, 6.
i. e. in his temple.

out of my mother's womb.....Job 1, 21.
i. e. into the world.

out of the dust.....I Sam. 2, 8.
i. e. from the ground.

out of their closed places.....Ps. 18, 45.
i. e. in.

over Egypt .....Ex. 1, 8.
i. e. in.

over (king—) .....II Sam. 2, 9.
i. e. of.

over .....Is. 15, 2.
i. e. in.

over our heads..... Ps. 66, 12.
i. e. rough shod over.

P

Parable .....Numb. 23, 7.
i. e. poetry.

parcel of field .....Gen. 33, 19.
i. e. some ground.

pass (a decree which shall not—).....Ps. 148, 6.
i. e. be transgressed.

passed along .....Josh. 15, 3.
i. e. extended.

Passover unto the Lord.....Dt. 16, 2.
i. e. Passover offering.

pasture (of his—).....Ps. 95, 7.
i. e. whom he tends.

paths of life.....Prov. 2, 19.
i. e. paths leading to life.

paved with .....Cant. 3, 10.
i. e. cushioned for.

peace .....Jer. 29, 7.
i. e. welfare.

peace (go in—).....Ex. 4, 18.
i. e. goodbye.

peace (in—) .....Ex. 18, 23.
i. e. satisfied.

peace (words of—).....Dt. 2, 26.
i. e. pleasant greetings.

peace be unto thee.....Judg. 6, 23.
i. e. thou art safe.

peace (I return in—).....Judg. 11, 31.
i. e. successful.

peace be with thee.....Judg. 19, 20.
i. e. welcome.

peace .....II Sam. 19, 30.
i. e. safety.

peace (in—) .....I K. 2, 6.
i. e. unscathed.

peace (is it—).....II K. 9, 18.
i. e. are you for friendship.

peculiar treasure unto me above.....Ex. 19, 5.
i. e. more beloved by me than all other people.

P. had children but H. had no children...I Sam. 1, 2.
i. e. P. had children but H. had none.

people afar off.....Joel 3, 8.
i. e. foreign people.

people of the east.....Gen. 29, 1.
i. e. Bedouins.

people of war.....Josh. 8, 1.
i. e. warlike people.

perfect day .....Prov. 4, 18.
i. e. judgment day.

perform the oath .....Gen. 26, 3.
i. e. keep the oath.

perform the truth.....Micah 7, 20.
i. e. requite the faithfulness.

perish from the way .....Ps. 2, 12.
i. e. ruin seize.

perished .....II Sam. 1, 27.
i. e. destroyed.

perished out of his land.....Ps. 10, 16.
i. e. have vanished. P. B.

perpetual .....Lev. 6, 20.
i. e. daily.

perverse in his ways.....Prov. 14, 2.
i. e. perverse habit.

perverse things .....Job 6, 30.
i. e. harmful.

piece of bread.....Prov. 6, 26.
i. e. poverty.

pisseth against the wall.....I Sam. 25, 22.
i. e. male.

pitch with pitch.....Gen. 6, 14.
i. e. daub with pitch.

pitch the tent.....Gen. 26, 17.
i. e. settle.

pitched the tent against.....Jer. 6, 3.
i. e. encamped.

place .....Ezr. 5, 15.
i. e. site.

place of ashes.....Lev. 1, 16.
i. e. ash pit. P. B.

plague .....Lev. 13, 2.
i. e. blow or stroke.

plague of his own heart.....I K. 8, 38.
i. e. his own affliction.

plagued with plagues.....Gen. 12, 17.
i. e. afflicted with plagues.

plainly .....Ezr. 4, 18.
i. e. with proper translation.

plant them .....Ex. 15, 17.
i. e. establish them.

plaster them with plaster.....Dt. 27, 2.
i. e. plaster them.

plea and plea (between—).....Dt. 17, 8.
i. e. civil dispute.

pleasant plant .....Is. 5, 7.
i. e. cherished plantation.

pleasant in thine eyes.....I K. 20, 6.
i. e. a pleasure to thee.

point to die (at the—).....Gen. 25, 32.
i. e. die after all.

portion of us (is there yet any—).....Gen. 31, 14.
i. e. is anything more coming to us.

portions .....I Sam. 1, 4.
i. e. presents.

possess the gate of.....Gen. 24, 60.
i. e. conquer the land.

pour out my soul in me.....Ps. 42, 4.
i. e. am disheartened.

poured into .....Ps. 45, 2.
i. e. poured over.

poured out .....Ps. 22, 14.
i. e. disjointed.

poured out my soul.....I Sam. 1, 15.
i. e. give utterance to my thoughts.

poured water on the hands of.....II K. 3, 11.
i. e. served.

power of my hand.....Gen. 31, 29.
i. e. power.

praise his word.....Ps. 56, 4.
i. e. glory. P. B.

praise her .....Prov. 31, 31.
i. e. speak for her.

praising the king .....II Chron. 23, 12.
i. e. saluting.

precious .....II K. 1, 13.
i. e. spared.

precious .....Lam. 4, 2.
i. e. select.

prepared the people .....II Chron. 29, 36.
i. e. changed.

prepared his heart .....Ezr. 7, 10.
i. e. resolved.

prepared a net .....Ps. 57, 6.
i. e. spread a net.

presence of all (in the—).....Gen. 16, 12.
i. e. with all.

present .....Judg. 3, 15.
i. e. tribute.

presented himself .....I Sam. 17, 16.
i. e. did not move.

pressed upon .....Gen. 19, 3.
i. e. prevailed upon.

prevailed against .....II Sam. 11, 23.
i. e. were more numerous than.

pride of man .....Ps. 31, 20.
i. e. calumny.

principal (in the—).....Lev. 6, 5.
i. e. full.

principal to begin the thanksgiving in prayer .....Neh. 11, 17.
i. e. the one to lead in prayer.

prisoners of hope.....Zach. 9, 12.
i. e. hopeful prisoners.

proclaim a peace unto it.....Dt. 20, 10.
i. e. offer it peace.

pronouncing with his lips.....Lev. 5, 4.
i. e. rashly. P. B.

prophesy with harps.....I K. 25, 1.
i. e. officiate.

prophet .....Ex. 7, 1.
i. e. spokesman.

prophetess .....Is. 8, 3.
i. e. wife of a prophet.

prosper in thy ways.....Dt. 28, 29.
i. e. succeed.

proverb (became a—).....Ps. 69, 11.
i. e. was jeered by them. P. B.

provoked the eye of his glory.....Is. 3, 8.
i. e. defied his glorious eye.

Psalm of David .....Ps. 4, 1.
i. e. Davidean Psalm.

pure (upon the—table).....Lev. 24, 6.
i. e. pure gold.

pureness of heart .....Prov. 22, 11.
i. e. honesty.

purged from you .....Is. 22, 14.
i. e. cancelled. P. B.

pursue after them the way.....Josh. 2, 7.
i. e. pursue after them on the way.

put .....Dt. 11, 29.
i. e. pronounce.

put a division .....Ex. 8, 23.
i. e. make a distinction.

put in their hand.....Ex. 5, 21.
i. e. furnish them.

put forth and touched.....Jer. 1, 9.
i. e. put forth to touch.

put his hand to his mouth.....I Sam. 14, 26.
i. e. partook of food.

put his hand unto.....Ex. 22, 8.
i. e. made use of.

put his hand upon thine eyes.....Gen. 46, 4.
i. e. be with you when you die.

put my spirit upon.....Is. 42, 1.
i. e. I inspired.

put forth thy hand.....Job 1, 12.
i. e. harm.

put the dread of thee.....Dt. 2, 25.
i. e. will strike with fear.

put thy hand under my thigh.....Gen. 24, 2.
i. e. swear to me.

put to more strength.....Eccl. 10, 10.
i. e. exert himself more.

put to silence .....Ps. 31, 18.
i. e. struck dumb.

put your trust.....Judg. 9, 15.
i. e. take refuge.

put words in his mouth .....Ex. 4, 15.
i. e. tell him what to say.

put away from her husband.....Lev. 21, 7.
i. e. divorced.

put out (shall not be—).....Lev. 6, 12.
i. e. go out. P. B.

put out of the camp.....Numb. 5, 2.
i. e. remove.

put out the eyes .....Numb. 6, 14.
i. e. blindfold.

R

Rage of thy wrath.....Job 40, 11.
i. e. furious rage.

rain bread .....Ex. 16, 4.
i. e. send abundance.

rain no rain .....Is. 5, 6.
i. e. send no rain.

raise me up .....I Sam. 2, 35.
i. e. select for me.

raise up seed to thy brother.....Gen. 38, 8.
i. e. preserve thy brother's name.

raise up .....Ruth 4, 5.
i. e. perpetuate.

rate year by year.....II Chron. 9, 24.
i. e. fixed yearly tribute.

rebel against .....I Sam. 12, 14.
i. e. violate.

received in the same year.....Gen. 26, 12.
i. e. reaped in the same year.

recompense their way upon their head...Ezek. 9, 10.
i. e. requite them according to their deeds.

record against .....Dt. 30, 19.
i. e. warn.

red with wine .....Gen. 49, 12.
i. e. red because of.

redness of eyes.....Prov. 23, 29.
i. e. red eyes.

reins .....Prov. 23, 16.
i. e. my whole being.

rejoice .....Judg. 16, 23.
i. e. hold festivity. P. B.

rejoice in thy salvation.....I Sam. 2, 1.
i. e. trust in thee.

rejoiceth .....Prov. 13, 9.
i. e. endures.

remain .....Josh. 10, 28.
i. e. escape.

remembered .....Gen. 19, 29.
i. e. favored.

remembered (be—) .....Ps. 45, 17.
i. e. glorious. P. B.

removed out of his sight.....II K. 17, 23.
i. e. banished.

renew our days .....Lam. 5, 21.
i. e. make us strong.

repent .....Ex. 13, 17.
i. e. regret.

repent of the evil.....Jer. 18, 8.
i. e. withhold evil.

repent of this evil.....Ex. 32, 12.
i. e. reconsider.

repent thee concerning.....Ps. 90, 13.
i. e. be gracious again. P. B.

repented the Lord.....Gen. 6, 6.
i. e. the Lord regretted.

repented the Lord.....Judg. 2, 18.
i. e. the Lord pitied.

reproach of Egypt.....Josh. 5, 9.
i. e. disgrace.

require it of him.....Dt. 18, 19.
i. e. hold him responsible.

respect the person.....Lev. 19, 15.
i. e. be partial.

respect unto .....Gen. 4, 4.
i. e. accept.

respect unto you .....Lev. 26, 9.
i. e. favor you.

rest .....Josh. 1, 13.
i. e. settlement.

rest .....Ps. 95, 11.
i. e. place of rest.

rest .....Is. 11, 10.
i. e. habitation.

restorer of thy life.....Ruth 4, 15.
i. e. means of prolonging thy life.

return to thee .....II Chron. 6, 38.
i. e. repent.

return every man unto his possession....Lev. 25, 10.
i. e. every one shall be reinstated.

return of the year.....I K. 20, 26.
i. e. a year later.

returned and considered .....Eccl. 4, 1.
i. e. considered again. (Cf. p. 135.)

returned not again unto him any more...Gen. 8, 12.
i. e. never again returned to him.

returned the captivity .....Hosea 6, 11.
i. e. restored the prosperity. (Cf. p. 150.)

revenger of blood .....Numb. 35, 19.
i. e. nearest kin.

revolted from under the hand.....II Chron. 21, 10.
i. e. revolted against.

reward against the innocent .....Ps. 15, 5.
i. e. bribe to injure.

rewarded evil unto themselves.....Is. 3, 9.
i. e. wrought their own misfortune.

right hand is full of righteousness.....Ps. 48, 10.
i. e. act all together righteously.

right hand is a right hand of falsehood....Ps. 144, 8.
i. e. the grasp of whose hand is a lie.
P. B.

right in the sight of the Lord.....II Chron. 20, 32.
i. e. pleased the Lord.

rise ye up .....Dt. 2, 24.
i. e. rise.

rising early and sending them.....Jer. 25, 4.
i. e. rising early to send them.

river of Egypt .....I K. 8, 65.
i. e. Nile.

rivers of Babylon .....Ps. 137, 1.
i. e. the great river. (Cf. p. 112.)

rivers of water .....Ps. 1, 3.
i. e. waterside. P. B.

roast with fire .....Ex. 12, 8.
i. e. roast.

rock .....I Sam. 2, 2.
i. e. support.

rod of men .....II Sam. 7, 14.
i. e. punishment meted out by men.

rose from thence and looked toward.....Gen. 18, 16.
i. e. left starting for.

rose up from .....Gen. 46, 5.
i. e. left.

rottenness in his bones .....Prov. 12, 4.
i. e. cause of sorrow.

rulers of his chariots.....I K. 9, 32.
i. e. his charioteers.

runneth down .....Lam. 1, 16.
i. e. overfloweth.

S

Sabbath unto the Lord.....Ex. 16, 23.
i. e. Lord's Sabbath.

sacrifices of righteousness.....Dt. 33, 19.
i. e. right sacrifices.

sacrifice of thanksgiving .....Amos 4, 5.
i. e. thanksgiving sacrifices.

saints .....Ps. 15, 3.
i. e. idols. P. B.

saints .....Ps. 31, 23.
i. e. trusty ones.

same hour .....Dan. 3, 6.
i. e. at once.

sanctify them .....Ex. 19, 10.
i. e. cleanse.

sanctuary .....Ps. 114, 2.
i. e. centre of his religion.

saw not the king's face .....II Sam. 14, 28.
i. e. appeared not to.

sawest (what—thou) .....Gen. 20, 10.
i. e. intend.

scarlet (as—) .....Is. 1, 18.
i. e. red as scarlet.

sealed with a seal.....I K. 21, 8.
i. e. sealed.

seas .....Gen. 1, 10.
i. e. ocean.

season (to everything there is a—).....Eccl. 3, 1.
i. e. everything lasts but a time.

second (the—day) .....Ex. 2, 13.
i. e. next.

secret .....Gen. 49, 6.
i. e. counsel.

secret .....Judg. 13, 18.
i. e. ineffable.

secret place .....Ps. 91, 1.
i. e. shelter.

see .....Numb. 11, 15.
i. e. contemplate.

seed .....Gen. 3, 15.
i. e. posterity.

seed of copulation go out.....Lev. 15, 16.
i. e. have an emission of semen. P. B.

seed of evil doers.....Is. 1, 4.
i. e. race of evil doers.

seek your God .....Ezr. 4, 2.
i. e. worship your God.

seek after my soul .....Ps. 35, 4.
i. e. hound me.

seek his face .....I Chron. 16, 11.
i. e. entreat.

seek the welfare .....Neh. 2, 10.
i. e. promote.

seeketh my life.....I Sam. 20, 1.
i. e. wishes to kill me.

seek rest for thee .....Ruth 3, 1.
i. e. wish to see thee provided.

seemeth good unto him.....II Sam. 15, 26.
i. e. he thinks best.

seem righteous .....Gen. 7, 1.
i. e. regarded.

send his pleasure .....Ezr. 5, 17.
i. e. communicate his wish.

send and let him fetch .....Gen. 42, 16.
i. e. send to fetch.

sending portions to one another.....Est. 9, 19.
i. e. interchange of presents.

sent and called for .....Est. 5, 10.
i. e. sent for.

sent and fetched .....I K. 7, 13.
i. e. sent for.

separate themselves .....Lev. 22, 2.
i. e. keep aloof.

separated one from the other.....Gen. 13, 11.
i. e. parted.

separation .....Lev. 12, 2.
i. e. uncleanliness.

servant to wash the feet of the servants.
(Cf. p. 136.).....I Sam. 25, 41.
i. e. humblest servant.

serve .....Ex. 20, 5.
i. e. worship.

serve .....I Sam. 11, 1.
i. e. be tributary to.

service .....Ex. 13, 5.
i. e. custom.

service of song .....I Chron. 6, 31.
i. e. song service.

service they serve .....Numb. 18, 21.
i. e. service they render.

set before .....Ex. 21, 1.
i. e. deliver to.

set him over .....I Chron. 11, 25.
i. e. appointed him chief.

set himself to seek .....II Chron. 20, 3.
i. e. resolved to commune.

set his face .....II K. 12, 17.
i. e. determine.

set his face toward .....Gen. 31, 21.
i. e. turned toward.

set his heart .....Ex. 7, 23.
i. e. pay attention to.

set in large place.....Ps. 118, 5.
i. e. give ease. (Cf. p. 136.)

set my face against.....Lev. 20, 3.
i. e. determine.

set the land before.....Dt. 1, 8.
i. e. give the land.

set three days' journey betwixt himself and Jacob .....Gen. 30, 36.
i. e. remove a distance of three days' journey from Jacob.

setteth the solitary in families.....Ps. 68, 6.
i. e. bringeth home the forsaken.

settled his countenance steadfastly until he was ashamed.....II K. 8, 11.
i. e. restrained and held back as long as he could.

seven days and seven days.....I K. 8, 65.
i. e. in series of seven days each. (Cf. p. 137.)

seven days were fulfilled .....Ex. 7, 25.
i. e. term of seven days past.

sever .....Ex. 9, 4.
i. e. distinguish.

shadow of death .....Job 3, 5.
i. e. trouble. (Cf. p. 137.)

shadow of thy wings.....Ps. 36, 7.
i. e. thy protection.

shake terribly .....Is. 2, 19.
i. e. strike all throughout. P. B.

shake .....Is. 13, 2.
i. e. wave. P. B.

shall be a sardius .....Ex. 28, 17.
i. e. shall consist of.

shall be in thine heart .....Dt. 6, 6.
i. e. thou shalt cherish.

shall come .....Is. 19, 1.
i. e. comes.

shall be turned into hell.....Ps. 9, 17.
i. e. must go back to Sheol. P. B.

Shallum thine uncle.....Jer. 32, 7.
i. e. thine uncle Shallum.

shame of face (with—).....II Chron. 32, 21.
i. e. disappointed.

shamed .....Ps. 14, 6.
i. e. bring to naught.

Shaphan the scribe.....II K. 22, 8.
i. e. the scribe Shaphan.

shekels of silver.....Gen. 23, 16.
i. e. silver shekels.

show kindness unto .....Gen. 24, 12.
i. e. favor.

show a thing .....I Sam. 14, 12.
i. e. teach a lesson.

show you kindness .....Josh. 2, 12.
i. e. treated well.

shield of thy help.....Dt. 33, 29.
i. e. protector.

shield of thy salvation.....II Sam. 22, 36.
i. e. protector.

shortened that it cannot save.....Is. 59, 1.
i. e. too short to deliver.

shorter than a man can stretch himself on it .....Is. 28, 20.
i. e. too short to stretch himself out at full length.

shut up into.....Ps. 31, 8.
i. e. surrender. P. B.

shut up her womb .....I Sam. 1, 5.
i. e. made her barren.

sick of sickness (fallen—).....II K. 13, 14.
i. e. contracted a sickness.

sick unto death .....Is. 38, 1.
i. e. sick that he expected to die. (Cf. p. 138.)

side (is on my—).....Ps. 118, 6.
i. e. favors me.

sides thereof round about.....Ex. 30, 3.
i. e. all its sides.

sides of the ship.....Jonah 1, 5.
i. e. hold of the ship.

sight (were in our own—).....Numb. 13, 33.
i. e. seemed to ourselves.

sight of his eyes.....Is. 11, 3.
i. e. glance. P. B.

sight of the Lord.....Dt. 6, 18.
i. e. judged from the Lord's point of view.

sight of the sun.....II Sam. 12, 11.
i. e. in broad daylight.

sign (for a—).....Ezek. 12, 6.
i. e. warning.

silence .....Ps. 115, 17.
i. e. the grave.

silence (with—).....Amos 8, 3.
i. e. without comment.

silent to me .....Ps. 28, 1.
i. e. deaf.

silver (gods of—).....Ex. 20, 23.
i. e. silver gods.

sin (bear—) .....Lev. 22, 9.
i. e. guilt.

sin will find you out .....Numb. 32, 23.
i. e. you will not escape.

sin with lips .....Job 2, 10.
i. e. blaspheme.

sinew which shrank .....Gen. 32, 32.
i. e. sciatic nerve.

sing with gladness .....Jer. 31, 7.
i. e. intone a joyful song.

singing men and women .....Ezr. 2, 65.
i. e. male and female voices.

sins of my youth .....Ps. 25, 7.
i. e. my early sins.

sit upon my throne .....I K. 1, 17.
i. e. succeed me.

sittest in thine house.....Dt. 6, 7.
i. e. at home.

sitteth still .....Zech. 1, 11.
i. e. is quiet.

sitting of his servants .....II Chron. 9, 4.
i. e. his retinue of servants.

skilful to destroy .....Ezek. 21, 31.
i. e. cunning in destruction.

slack thy hand .....Josh. 10, 6.
i. e. withdraw help.

slain .....I K. 9, 16.
i. e. defeated.

slaughter (prepare—) .....Is. 14, 21.
i. e. shambles.

sleep perpetual sleep.....Jer. 51, 39.
i. e. sleep forever.

sleep departed from eyes.....Gen. 31, 40.
i. e. could not sleep.

sleep to thine eyes (give not—).....Prov. 6, 4.
i. e. be not inattentive.

sleep with thy fathers.....Dt. 31, 16.
i. e. die.

slow of speech and slow of tongue.....Ex. 4, 10.
i. e. stammer and lack eloquence.

small thing for you .....Is. 7, 13.
i. e. not enough.

smell .....Gen. 8, 21.
i. e. notice.

smite .....Ex. 21, 26.
i. e. hurt.

smite David even unto the wall with it..I Sam. 18, 11.
i. e. pin David to the wall with it.

smite a second time (I will not—).....I Sam. 26, 8.
i. e. need not give a second blow. (Cf. p. 154.)

smite thine hands together.....Ezek. 21, 14.
i. e. clap with.

smitten down (they are—).....Judg. 20, 32.
i. e. we are beating them. P. B.

smoke against .....Dt. 29, 20.
i. e. rage against.

smoke out of his nostrils .....II K. 22, 9.
i. e. burning anger.

smooth of his neck .....Gen. 27, 16.
i. e. his smooth neck.

smote all the country .....Gen. 14, 7.
i. e. conquered.

snare .....Ex. 10, 7.
i. e. menace.

snare .....Ex. 23, 33.
i. e. downfall.

sole of the foot even unto the head.....Is. 1, 6.
i. e. head to toe.

Solomon thy son.....I K. 1, 13.
i. e. thy son Solomon.

son, even my first born.....Ex. 4, 22.
i. e. my oldest son.

Son of God .....Dan. 3, 25.
i. e. divine being.

son of his old age.....Gen. 37, 3.
i. e. son born to him in old age.

son of man .....Ezek. 2, 1.
i. e. man. (Cf. p. 139.)

song .....Ps. 118, 14.
i. e. subject of song.

song of loves .....Ps. 45, 1.
i. e. love sonnet.

song of songs .....Cant. 1, 1.
i. e. main song. (Cf. p. 115.)

sons .....Cant. 2, 3.
i. e. boys.

sons of Belial .....I Sam. 2, 12.
i. e. worthless fellows.

sons of God .....Gen. 6, 2.
i. e. angels.

sons of men .....Ps. 41, 2.
i. e. men.

sons of the priests.....I Chron. 9, 20.
i. e. young priests.

sons of the prophets.....II K. 2, 15.
i. e. young prophets.

sorrow of heart .....Neh. 2, 2.
i. e. grief.

soul .....Ex. 12, 15.
i. e. person.

soul .....Dt. 4, 9.
i. e. reflexive pronoun.

soul .....Job 19, 2.
i. e. personal pronoun.

soul .....Ps. 124, 4.
i. e. head.

soul (blessed his—).....Ps. 49, 18.
i. e. esteemed himself fortunate. P. B.

soul clave unto .....Gen. 34, 3.
i. e. longed for.

soul of Jonathan was knit with the soul of David .....I Sam. 18, 1.
i. e. J. and D. became attached to one another.

soul was precious in thine eyes.....I Sam. 26, 21.
i. e. thou didst spare my life.

sound in thy statutes.....Ps. 119, 80.
i. e. blameless in thy law. P. B.

sound .....I K. 18, 41.
i. e. report.

sound of her feet .....I K. 14, 6.
i. e. footfall.

soundness .....Is. 1, 6.
i. e. sound heart.

sown (not—) .....Jer. 2, 2.
i. e. unimproved.

spare .....Is. 58, 1.
i. e. refrain.

speak .....Est. 6, 4.
i. e. tell.

speak good ..... **Jer. 18, 20.**
i. e. plead.

speaking peace ..... **Est. 10, 3.**
i. e. acting pleasantly.

spirit ..... **Hag. 1, 14.**
i. e. conscience.

spirit came again to ..... **I Sam. 30, 12.**
i. e. revived.

spirit in them ..... **Josh. 5, 1.**
i. e. have courage.

spirit of jealousy ..... **Numb. 5, 14.**
i. e. jealousy.

spoken good ..... **Numb. 10, 29.**
i. e. decreed success.

spoken well (thou hast—) ..... **Ex. 10, 29.**
i. e. shall be as thou hast spoken.

spot ..... **Cant. 4, 7.**
i. e. ugly feature.

sprinkle ..... **Is. 52, 15.**
i. e. scatter.

spread forth your hands ..... **Is. 1, 15.**
i. e. implore.

spread skirt over ..... **Ruth 3, 9.**
i. e. protect. (Cf. p. 164.)

stablish thy word ..... **Ps. 119, 38.**
i. e. fulfill thy promise. P. B.

staff of ..... **Ps. 105, 16.**
i. e. supply of.

staff of his shoulder ..... **Is. 9, 4.**
i. e. cross bar laid on.

stand ..... **Numb. 30, 7.**
i. e. hold good.

stand against the blood ..... **Lev. 19, 16.**
i. e. seek to have the blood. P. B.

stand before ..... **Dt. 9, 2.**
i. e. withstand.

stand before .....Ex. 8, 20.
i. e. place thyself.

stand fast .....Jer. 46, 14.
i. e. stop and consider.

stand upon an heap..... Josh. 3, 13.
i. e. stand upright as.

stand upon .....II Sam. 1, 9.
i. e. approach.

stand upon thy feet .....Ezek. 2, 1.
i. e. arise.

stank before .....II Sam. 10, 6.
i. e. were despised by.

star out of Jacob .....Numb. 24, 17.
i. e. ruler out of Jacob.

stars of light .....Ps. 148, 3.
i. e. bright luminaries.

stay now thine hand .....I Chron. 21, 15.
i. e. desist.

step between me and death (there is but a—) .....I Sam. 20, 3.
i. e. am threatened with death.

steps .....Ps. 57, 6.
i. e. feet.

stiff neck .....Ps. 75, 5.
i. e. obstinacy.

stiff neck .....Ex. 32, 9.
i. e. obstinate.

stone (altar of—).....Ex. 20, 25.
i. e. stone altar.

stones (pavement of—) .....II K. 16, 17.
i. e. stone pavement.

stoned with stones .....Lev. 24, 23.
i. e. stoned.

stones of memorial.....Ex. 28, 12.
i. e. monumental stones.

stood before .....Numb. 27, 2.
i. e. approached.

stood before his master .....II Kings 5, 25.
i. e. served.

stood before .....Dan. 1, 19.
i. e. waited upon.

stood for their lives.....Est. 9, 16.
i. e. defended themselves.

stood up .....Gen. 23, 3.
i. e. left.

strange woman .....Judg. 11, 2.
i. e. harlot. (Cf. p. 140.)

strange children .....Hos. 5, 7.
i. e. illegitimate children.

strange children .....Ps. 144, 7.
i. e. aliens.

strange .....Lev. 10, 1.
i. e. unholy.

strange waters .....II K. 19, 24.
i. e. waters of foreign lands.

strange wives .....Ezr. 10, 2.
i. e. heathen wives.

stranger .....Judg. 19, 12.
i. e. alien.

streets (make—) .....I K. 20, 34.
i. e. lay out certain quarters.

strength .....Ps. 27, 1.
i. e. stay.

strength of hand .....Ex. 13, 3.
i. e. great power.

strength .....Jer. 20, 5.
i. e. substance.

strength (in the—of that meat).....I K. 19, 8.
i. e. by the refreshment obtained from.

strengthen thyself .....I K. 20, 22.
i. e. get reinforcements.

strengthen thy stakes.....Is. 54, 2.
i. e. fasten well thy tent pins. P. B.

strengthen himself .....Gen. 48, 2.
i. e. exert himself.

strengthened himself .....II Chron. 21, 4.
i. e. mustered an army.

strengthened in his kingdom.....II Chron. 1, 1.
i. e. gaining in power.

strengthened .....II Chron. 24, 13.
i. e. repaired.

stretched forth the curtains.....Is. 54, 2.
i. e. extended.

stretched-out arm .....Ex. 6, 6.
i. e. might.

strong hand (with a—).....Ex. 6, 1.
i. e. willingly.

stumble .....Jer. 20, 11.
i. e. fall.

submit under hands .....Gen. 16, 9.
i. e. recognize authority.

subtile of heart.....Prov. 7, 10.
i. e. wily.

suddenly .....Josh. 10, 9.
i. e. immediately.

suffer sin upon him .....Lev. 19, 17.
i. e. incur sin on his account.

sufficient for him.....Dt. 33, 7.
i. e. strong enough.

sum of money .....Ex. 21, 30.
i. e. penalty.

sum of the tabernacle .....Ex. 38, 21.
i. e. appointments.

sun (before the—) .....Ii Sam. 12, 12.
i. e. in broad daylight.

sun be hot .....I Sam. 11, 9.
i. e. noon.

sun goeth down (where the—).....Dt. 11, 30.
i. e. west.

sun (in the sight of—).....II Sam. 12, 11.
i. e. in broad daylight.

swallow up .....Ps. 56, 1.
i. e. utterly destroy.

sweet .....Ps. 141, 6.
i. e. pleasant.

sweet to the soul.....Prov. 16, 24.
i. e. comforting.

sweet .....Eccl. 5, 12.
i. e. peaceable.

sweet savour .....Ex. 29, 18.
i. e. acceptably.

swelling .....Jer. 12, 5.
i. e. waves.

sword of thy excellency .....Dt. 33, 29.
i. e. thy excellent sword.

T

Take a wife in her virginity.....Lev. 21, 13.
i. e. marry a virgin.

take Baruch .....Jer. 36, 26.
i. e. arrest Baruch.

take in hand .....II K. 8, 8.
i. e. take along.

take down .....Numb. 1, 51.
i. e. take apart.

take thee .....Lev. 9, 1.
i. e. take.

take a wife .....Gen. 28, 2.
i. e. marry.

take up a lamentation .....Ezek. 19, 1.
i. e. lament.

take a witness .....Jer. 32, 44.
i. e. summon.

take ye the sum .....Numb. 1, 2.
i. e. count.

take away from being .....Is. 17, 1.
i. e. is no longer.

taketh .....Josh. 7, 14.
i. e. singles out.

talk of the lips .....Prov. 14, 23.
i. e. gossip.

tasted the wine .....Dan. 5, 2.
i. e. indulged.

teach me and I will hold.....Job 6, 24.
i. e. teach me to hold.

testify against .....Dt. 8, 19.
i. e. warn.

testimony .....II K. 11, 12.
i. e. oath of office.

that we may drink .....Ex. 17, 2.
i. e. to drink.

there was no man .....Ex. 2, 12.
i. e. no one.

the man .....Gen. 2, 18.
i. e. man.

thee to dwell in .....Ex. 15, 17.
i. e. thy dwelling.

these thirty days .....Est. 4, 11.
i. e. thirty days.

these two years .....Gen. 45, 6.
i. e. for two years.

they four had one likeness.....Ezek. 10, 10.
i. e. the four.

they that serve the city shall serve it out
of all the tribes of Israel.....Ezek. 48, 19.
i. e. its officers shall be picked out of
all Israel.

they two .....Ruth 1, 19.
i. e. two of them.

thine with me .....Gen. 31, 32.
i. e. have I what belongs to thee.

thing .....Ex. 12, 24.
i. e. event.

the thing is true.....Dan. 6, 12.
i. e. yes.

think not with thyself.....Est. 4, 13.
i. e. imagine not.

third day (against the—).....Ex. 19, 11.
i. e. day after to-morrow.

thirst .....Hos. 2, 3.
i. e. drought.

this night .....Josh. 4, 3.
i. e. to-night.

this day .....Gen. 42, 32.
i. e. to-day.

this Jordan .....Gen. 32, 10.
i. e. the Jordan here.

this set time next year .....Gen. 17, 21.
i. e. a year hence.

this twenty years .....Gen. 31, 38.
i. e. this period of twenty years.

this wicked Haman .....Est. 7, 6.
i. e. wicked Haman here.

thought in his heart.....Est. 6, 6.
i. e. believed.

thought on .....Ps. 119, 59.
i. e. contemplated.

thoughts of his heart .....Jer. 23, 20.
i. e. solemn resolutions.

thousandth generation .....Dt. 7, 9.
i. e. for all time to come.

thousand thousand .....II Chron. 14, 9.
i. e. myriad.

three days .....II K. 2, 17.
i. e. for three days.

three years old (an heifer of—).....Gen. 15, 9.
i. e. a three year old heifer.

through the midst of.....Ex. 14, 16.
i. e. through.

throughout all Judah .....Gen. 41, 46.
i. e. through Judah.

throughout all the way.....Josh. 2, 22.
i. e. on the whole way.

throughout your generations.....Ex. 30, 8.
i. e. forever.

thrust out .....Ezek. 46, 18.
i. e. by taking every part of their inheritance.

thundered with great thunder.....I Sam. 7, 10.
i. e. thundered terribly.

thy servant is he.....II Sam. 9, 2.
i. e. it is I thy servant.

tidings in his mouth .....II Sam. 18, 25.
i. e. brings tidings.

till thou come .....Judg. 6, 4.
i. e. as far as.

time and chance happeneth to them all...Eccl. 9, 11.
i. e. they are all subject to time and chance.

time of much rain .....Ezr. 10, 13.
i. e. rainy season.

time to come .....Ex. 13, 14.
i. e. future.

time to time (from—).....Ezek. 4, 10.
i. e. at set times. P. B.

times .....Ps. 31, 15.
i. e. fate.

to (thou shalt do—Ai).....Josh. 8, 2.
i. e. with.

to her sister .....Lev. 18, 18.
i. e. in addition to her sister.

to meet her .....Gen. 24, 17.
i. e. toward her.

to possess it .....Dt. 3, 18.
i. e. for a possession.

to my face .....Is. 65, 3.
i. e. insolently. P. B.

to the earth .....I K. 1, 31.
i. e. low.

to the people .....Ex. 18, 14.
i. e. for the people.

to thyself .....Ex. 10, 28.
i. e. of thyself.

to what purpose cometh to me.....Jer. 6, 20.
i. e. of what benefit is it to me.

together .....Is. 1, 28.
i. e. at the same time.

took .....Josh. 9, 14.
i. e. partook.

took unto him.....Gen. 4, 19.
i. e. married.

top of the mountains .....Is. 2, 2.
i. e. highest mountain. P. B.

toward (my heart is—).....Judg. 5, 9.
i. e. my heart is with.

toward Sodom .....Gen. 13, 12.
i. e. near Sodom.

toward the heaven .....Ex. 9, 8.
i. e. upward.

toward the north .....Jer. 46, 6.
i. e. at the north.

treasures .....Job 38, 22.
i. e. mysteries.

tree .....I K. 6, 34.
i. e. wood.

tree .....Est. 2, 23.
i. e. gallows.

tree of life .....Prov. 3, 18.
i. e. brings life.

trembling .....I Sam. 14, 15.
i. e. fright.

tribute .....Judg. 1, 28.
i. e. forced labor.

tried my heart .....Jer. 12, 3.
i. e. put me to the test.

trouble unto me .....Is. 1, 14.
i. e. source of my disgust.

troubled at his presence.....Gen. 45, 3.
i. e. embarrassed by him.

true .....Gen. 42, 11.
i. e. upright.

true .....Dan. 3, 24.
i. e. yes.

truth in his heart .....Ps. 15, 2.
i. e. truth from his heart.

truth of all this .....Dan. 7, 16.
i. e. meaning of all this.

turn again our captivity .....Ps. 126, 4.
i. e. bring back our captives. P. B.

turn aside .....Ex. 3, 3.
i. e. stop.

turn aside from judgment .....Is. 10, 2.
i. e. do injustice.

turn away .....Gen. 27, 44.
i. e. is appeased.

turn away .....Dt. 7, 4.
i. e. lead astray.

turn from .....Ex. 32, 12.
i. e. calm.

turn in unto .....Gen. 19, 2.
i. e. lodge in.

turn aside from .....I Sam. 12, 20.
i. e. cease.

turn not away the face of thine anointed.Ps. 132, 10.
i. e. do not disappoint him.

turn the battle to the gate (to them that—).....Is. 28, 5.
i. e. who beat back assailants to the gate. P. B.

turn and thou shalt see.....Ezek. 8, 15.
i. e. thou shalt again see.

turn their backs unto thee (make—-).....Ex. 23, 27.
i. e. put to flight.

turned .....Dt. 3, 1.
i. e. veered.

turned again .....Judg. 8, 33.
i. e. relapsed.

turned from the fierceness of his anger...Josh. 7, 26.
i. e. anger was appeased.

turned his hands .....II K. 9, 23.
i. e. veered about.

turned himself .....Ex. 10, 6.
i. e. turned around.

turned into another man.....I Sam. 10, 6.
i. e. become other than thou art.

turned my feet .....Ps. 119, 59.
i. e. inclined to.

turned my wrath away.....Numb. 25, 11.
i. e. appeased.

turned the heart .....Ezek. 6, 22.
i. e. caused to favor.

turned the back before the enemy.....Josh. 7, 8.
i. e. flee from.

two and two .....Gen. 7, 15.
i. e. by twos.

two rings in the one side and two rings in the other side .....Ex. 25, 12.
i. e. two rings on each side.

U

Uncircumcised .....Lev. 19, 23.
i. e. unclean.

uncircumcised .....Jer. 6, 10.
i. e. deaf.

uncircumcised .....I Sam. 14, 6.
i. e. Gentiles.

uncircumcised hearts .....Lev. 26, 41.
i. e. faithless hearts.

uncircumcised lips .....Ex. 6, 12.
i. e. lips lacking eloquence.

undefiled in the way.....Ps. 119, 1.
i. e. whose way is blameless. P. B.

under Mount .....Josh. 13, 5.
i. e. at the foot of Mount.

under heaven .....Ex. 17, 14.
i. e. on earth.

under the sun .....Eccl. 1, 3.
i. e. on earth.

understand .....Hos. 4, 14.
i. e. show discretion.

unto death .....II K. 20, 1.
i. e. feared that he would die.

unto him (do—).....Dt. 3, 2.
i. e. with him.

unto Jahaz .....Is. 15, 4.
i. e. as far as Jahaz.

unto the end .....Ps. 119, 33.
i. e. steadfastly.

unto the name of.....I K. 5, 5.
i. e. dedicating it unto.

unto thine heart .....Jer. 4, 18.
i. e. down into.

up before .....I Sam. 9, 19.
i. e. ahead of.

up out of .....Gen. 13, 1.
i. e. out of.

upon hands .....Lev. 8, 27.
i. e. in hands.

upon the brink .....Gen. 41, 3.
i. e. at the brink.

upon the earth.....Gen. 1, 15.
i. e. to the earth.

upon the land .....Numb. 14, 36.
i. e. against the land.

upon the people (urgent—).....Ex. 12, 33.
i. e. urge the people.

upon the wall .....Josh. 2, 15.
i. e. at the wall.

upon thee .....Judg. 12, 1.
i. e. over thy head.

upon them .....Judg. 16, 26.
i. e. against them.

upon thine heart .....Ex. 9, 14.
i. e. against thee.

upon this mountain .....Ex. 3, 12.
i. e. at this mountain.

upon thy cattle .....Ex. 9, 3.
i. e. against thy cattle.

upright .....Jer. 10, 5.
i. e. erect.

upright in heart .....Ps. 64, 10.
i. e. altogether upright.

uprightness of heart .....Dt. 9, 5.
i. e. integrity.

uttermost of thy border .....Numb. 20, 16.

V

Vain (take name in—).....Ex. 20, 7.
i. e. perjure one's self.

valiant for .....Jer. 9, 3.
i. e. devoted to.

vanities .....Ps. 31, 6.
i. e. vain idols.

vanity .....Jer. 18, 15.
i. e. idol.

vanity of vanities .....Eccl. 1, 2.
i. e. the greatest vanity. (Cf. p. 141.)

vineyards .....Judg. 9, 27.
i. e. grapes of vineyards.

virgin daughter of Babylon.....Is. 47, 1.
i. e. unconquered Babylon. P. B.

visions of the night .....Gen. 46, 2.
i. e. dreams.

visiting the iniquity .....Ex. 34, 7.
i. e. punishing wrong.

voice (hearken to the—) .....Gen. 16, 2.
i. e. advice.

voice (by a—).....Ex. 19, 19.
i. e. audibly.

voice of his excellency.....Job 37, 4.
i. e. resonant voice.

voice of my cry .....Ps. 5, 2.
i. e. my cry.

voice .....Dt. 1, 34.
i. e. sound.

vowed a vow .....Gen. 28, 20.
i. e. made a vow.

vows are upon thee.....Ps. 56, 12.
i. e. owe vows. P. B.

W

Wait on thy name.....Ps. 52, 9.
i. e. hope in thee.

waiteth upon .....Ps. 62, 1.
i. e. trusteth.

walk after .....Jer. 7, 6.
i. e. adopt.

walk contrary .....Lev. 26, 21.
i. e. disobey.

walked before .....I Sam. 12, 2.
i. e. lived with.

walked in the way.....I K. 15, 24.
i. e. followed the example.

walked with God .....Gen. 6, 9.
i. e. was pious.

walkest by the way.....Dt. 6, 7.
i. e. thou art abroad.

walketh in .....Prov. 19, 1.
i. e. follows.

wall .....I Sam. 25, 16.
i. e. protection.

wall (make on thee—a little chamber)...II K. 4, 10.
i. e. furnish a little chamber upstairs.

wall on this side and wall on that side...Numb. 22, 24.
i. e. wall on either side.

was of the Lord.....Josh. 11, 20.
i. e. was the Lord's intention.

wash .....Lev. 1, 9.
i. e. be washed.

wash feet .....II Sam. 11, 8.
i. e. make comfortable.

watch in the night .....Ps. 90, 4.
i. e. hour at.

water .....Lam. 1, 16.
i. e. tears.

water of purifying .....Numb. 8, 7.
i. e. purifying water.

waters .....Gen. 1, 2.
i. e. water. (Cf. p. 111.)

waters above the heavens.....Ps. 148, 4.
i. e. clouds.

waxed great and went forward and grew.Gen. 26, 13.
i. e. continually progressed.

way .....Gen. 42, 25.
i. e. journey.

way of righteousness.....Prov. 12, 28.
i. e. righteousness.

way of the hill .....II Sam. 13, 34.
i. e. mountain pass.

weakened the hands .....Ezr. 4, 4.
i. e. discouraged. (Cf. p. 145.)

wear away .....Ezr. 18, 18.
i. e. weaken.

wearied themselves to find.....Gen. 19, 11.
i. e. wearied themselves in trying to find.

went down .....Gen. 42, 3.
i. e. went.

went every man his way.....I K. 1, 49.
i. e. they separated.

went evil with his house.....I Chron. 7, 23.
i. e. his family was unfortunate.

went from .....II Kings, 4, 5.
i. e. left.

went in ..... Ex. 5, 1.
i. e. went.

went in at the gate of his city.....Gen. 23, 10.
i. e. passed to and fro.

went on her way .....Ruth 1, 7.
i. e. proceeded.

went upon .....Gen. 7, 18.
i. e. floated.

went out after .....Ex. 15, 20.
i. e. followed.

went out from .....Gen. 28, 10.
i. e. left.

went out into all lands.....I Chron. 14, 17.
i. e. spread broadcast.

went out of .....Gen. 2, 10.
i. e. rose in.

went out unto .....Ex. 2, 11.
i. e. went to.

what is with me in the house.....Gen. 39, 8.
i. e. things in my care.

what of the night .....Is. 21, 11.
i. e. what time is it.

what portion have we in.....I K. 12, 16.
i. e. what can we expect from.

whatsoever seemeth good unto thee.....Judg. 10, 15.
i. e. what thou wilt.

wherein is he to be accounted of.....Is. 2, 22.
i. e. at what is he to be valued. P. B.

wherein is no pleasure .....Hos. 8, 8.
i. e. valueless.

wherein they must walk.....Ex. 18, 20.
i. e. follow.

wherein thou wast made to serve.....Is. 14, 3.
i. e. put upon thee. P. B.

which looketh toward.....Numb. 21, 20.
i. e. opposite.

which the name of the one.....Ex. 1, 15.
i. e. name of one of them.

which thou puttest on me will I bear....II K. 18, 14.
i. e. whatever tribute thou mayest exact
I will pay.

whoredoms of the well favored harlot the
mistress of witchcrafts.....Nah. 3, 4.
i. e. on account of the charms of the
graceful and bewitching harlot.

whoring .....Lev. 17, 7.
i. e. faithlessness.

whoring after (went a—).....I Chron. 5, 25.
i. e. worship.

whose seed was in itself.....Gen. 1, 12.
i. e. wherein was its seed.

wicked in the sight of.....Gen. 38, 7.
i. e. judged wicked.

wicked thing .....Lev. 20, 17.
i. e. disgrace.

wicked thing before mine eyes (will set no—).....Ps. 101, 3.
i. e. would take no base matter in hand. P. B.

wide .....I Chron. 4, 40.
i. e. extensive.

wife of thy covenant .....Mal. 2, 14.
i. e. wife to whom thou didst plight thy troth.

wife of thy youth .....Prov. 5, 18.
i. e. wife married in thy youth.

wilderness of Sinai .....Ex. 19, 1.
i. e. region of Sinai.

will be with thy mouth.....Ex. 4, 12.
i. e. will help thy speech.

wilt make all his bed .....Ps. 41, 3.
i. e. wholly transformest his bed.

winding about .....Ezek. 41, 7.
i. e. gallery.

window eastward .....II K. 13, 17.
i. e. east window.

winds .....Jer. 49, 32.
i. e. directions.

wine of astonishment .....Ps. 60, 3.
i. e. staggering wine. P. B.

wine of violence.....Prov. 4, 17.
i. e. ill gotten wine.

wisdom .....Prov. 1, 2.
i. e. experience.

wise in thine own eyes.....Prov. 3, 7.
i. e. consider thyself wise.

wise men which knew the times.....Est. 1, 13.
i. e. astrologers.

wise of heart .....Job 37, 24.
i. e. prudent.

wisely .....I Sam. 18, 14.
i. e. properly.

with a great shout .....Ezr. 3, 11.
i. e. at the top of their voices.

with a loud voice .....II Sam. 15, 23.
i. e. bitterly.

with five .....Gen. 14, 9.
i. e. against five.

with great joy .....I K. 1, 40.
i. e. greatly.

with her .....I K. 3, 17.
i. e. like her.

with him (Aaron and his sons—).....Lev. 8, 2.
i. e. Aaron and also his sons.

with him (Lot—).....Gen. 13, 1.
i. e. accompanied by Lot.

with him .....Gen. 45, 15.
i. e. to him.

with him .....Gen. 48, 1.
i. e. along.

with .....Jer. 6, 11.
i. e. as well as.

with his face toward the ground .....Gen. 19, 1.
i. e. flat on the ground.

with his full strength .....II K. 9, 24.
i. e. at its full strength.

with his pledge.....Dt. 24, 12.
i. e. keeping his pledge.

with Israel .....Ex. 17, 8.
i. e. against Israel.

with the burial of an ass.....Jer. 22, 19.
i. e. as an ass is buried.

with the life thereof.....Gen. 9, 4.
i. e. raw. (Cf. p. 155.)

with the number of.....Numb. 1, 2.
i. e. corresponding to.

with their faces.....Ex. 37, 9.
i. e. facing.

with you .....Gen. 23, 4.
i. e. among you.

within and without .....Ezek. 2, 10.
i. e. on both sides.

within herself .....Gen. 18, 12.
i. e. to herself.

withhold himself from.....Job 4, 2.
i. e. help.

without inhabitant .....Jer. 2, 15.
i. e. so that no inhabitant remained.

without weight .....II K. 25, 16.
i. e. inestimable.

witness .....Josh. 22, 27.
i. e. token.

witness unto me.....Gen. 21, 30.
i. e. my witness.

woman of a sorrowful spirit.....I Sam. 1, 15.
i. e. sad woman.

womb (mother's—) .....Judg. 16, 17.
i. e. birth.

womb .....Is. 46, 3.
i. e. beginning.

wood (pulpit of—).....Neh. 8, 4.
i. e. wooden pulpit.

word .....Ex. 14, 12.
i. e. remark.

word .....I K. 13, 1.
i. e. command.

word .....Hos. 1, 1.
i. e. commission.

word .....Gen. 41, 40.
i. e. advice.

word as it was in my heart.....Josh. 14, 7.
i. e. honest report.

words .....II Chron. 9, 6.
i. e. claims.

words may be proved .....Gen. 42, 16.
i. e. claims may be verified.

words .....Gen. 24, 30.
i. e. account.

words of understanding .....Prov. 1, 2.
i. e. significant words.

work (let the—alone).....Ezr. 6, 7.
i. e. do not interrupt the work.

work for .....I Sam. 14, 6.
i. e. help.

work in .....Is. 19, 9.
i. e. dress.

work of the apothecary.....Ex. 37, 29.
i. e. formula.

worker in brass.....I K. 7, 14.
i. e. brass worker.

workers of iniquity .....Ps. 28, 3.
i. e. evil doers.

works of thy hand .....Dt. 2, 7.
i. e. thy undertakings.

wrath .....I Chron. 27, 24.
i. e. plague.

wrath .....Prov. 11, 23.
i. e. destruction.

wrath wax hot .....Ex. 22, 24.
i. e. become incensed.

wrath upon .....Numb. 1, 53.
i. e. harm to.

wrestlings have I wrestled (with great—) . Gen. 30, 8.
i. e. I have wrestled much.

write ..... Jer. 30, 2.
i. e. put down.

write ..... Jer. 22, 30.
i. e. decreed.

writing ..... II Chron. 21, 12.
i. e. letter.

writing by his hand upon..... I Chron. 28, 19.
i. e. personal drawings for.

written ..... Ex. 32, 15.
i. e. inscribed.

written ..... I Chron. 4, 41.
i. e. mentioned.

wrong be upon thee..... Gen. 16, 5.
i. e. I make thee responsible.

wrong in my hands..... I Chron. 12, 17.
i. e. have bad intentions.

wrongeth his soul..... Prov. 8, 36.
i. e. injureth himself.

Y

Years as the years of an hireling..... Is. 16, 14.
i. e. years exactly measured. P. B.

yet a little ..... Hos. 1, 4.
i. e. in a short.

you (take—) ..... Gen. 45, 19.
i. e. take.

young man an Hebrew..... Gen. 41, 12.
i. e. a Hebrew young man.



Biographical Sketch

I, William Rosenau, was born in Germany, May 30, 1865. I attended the public schools and gymnasium at Hirschberg, Silesia. In 1876 I came to the United States, and, after going through the grammar school at Philadelphia, Pennsylvania, entered the High School and Hebrew Union College at Cincinnati, Ohio, to prepare myself for the ministry. In 1888 I graduated as a B. A. at the University of Cincinnati, and in 1889 as Rabbi from the Hebrew Union College. On September 1, of the latter year, I became the minister of Temple Israel, Omaha, Nebraska. On September 1, 1892, I was called to fill the position of Rabbi of Congregation Oheb Shalom, Baltimore, Maryland—a position I still occupy. In 1894 I entered Johns Hopkins University to take a course in Semitic Languages under the direction of Professor Paul Haupt and Dr. Christopher Johnston. I also took a course in Philosophy under Professor Griffin. From July, 1896, to July, 1897, I was Second Vice-President of the Central Conference of American Rabbis. In February, 1900, I was appointed a member of the Board of Education of Baltimore by Mayor Hayes.









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